Zions Herald

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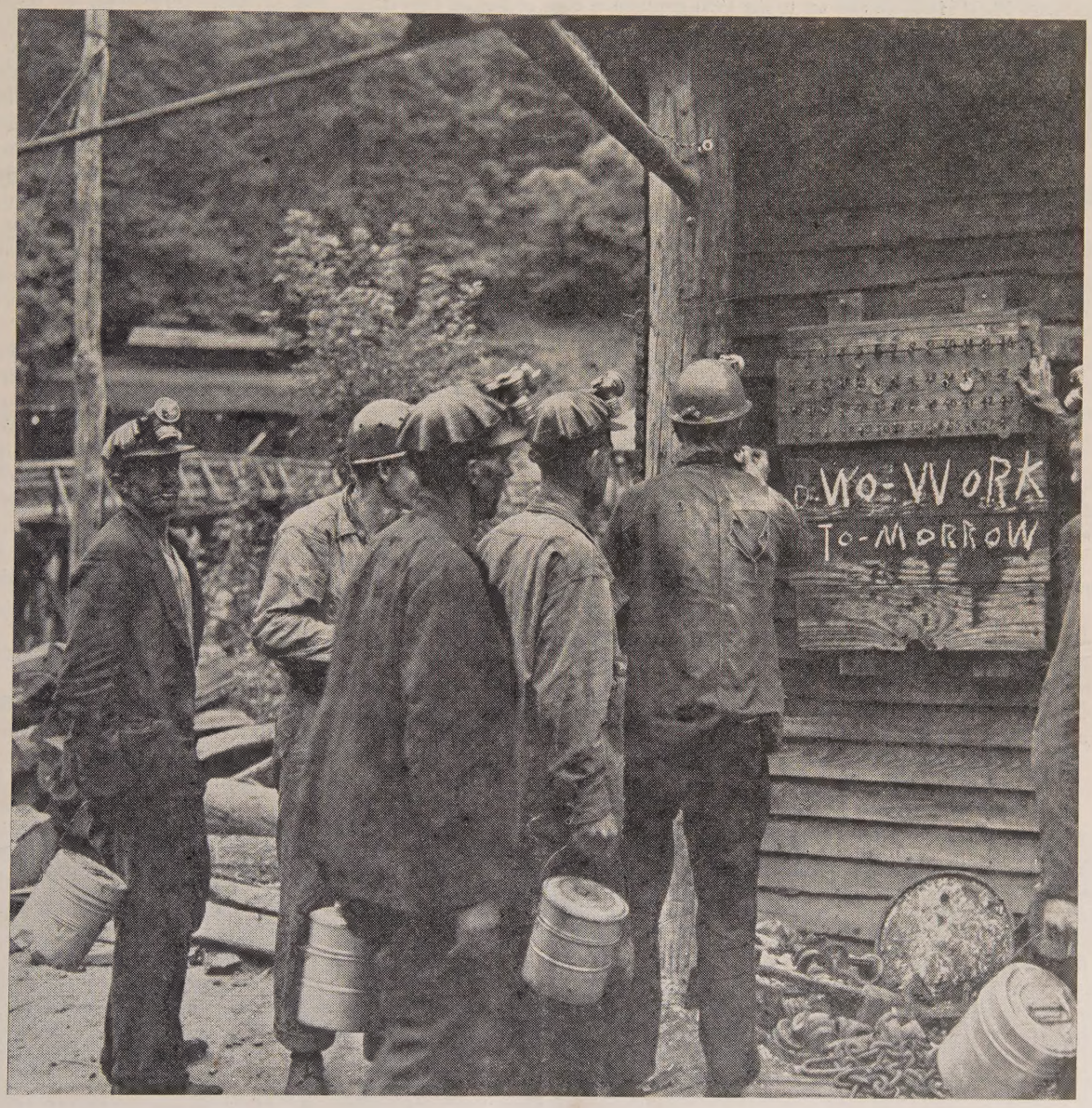

"STRANGELY WARMED"

May 24, 1950

FROM COVER TO COVER

JOHN L. LEWIS DISCUSSES THE CHURCH in an interview with John C. Harmon, Jr., director of social and industrial relations of the Division of Home Missions and Church Extension of The Methodist Church. ..... Page 3

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THE C.I.O. IN THE SOUTH, an editorial reprinted from the Berea College *Wallpaper*, written by John G. Ramsay, Sr., director of community relations for the national C.I.O. Mr. Ramsay is a member of the board of Evangelism of the Presbyterian Church, U.S.A., and is the labor co-chairman of the National Religion and Labor Foundation. ..... Page 5

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READERS WRITE

Made It Unitarian

I presume I should address this to the "Editor of ZIONS HERALD" because it has to do with the quotation from the booklet "Our Faith in the Holy Spirit" which appeared in a box in ZIONS HERALD, May 3rd, 1950, page 429. The quotation is:

"Similarly, the Holy Spirit could not really be another divine 'person' as we now use the word, but only the presence of God (personality and influence) in human hearts."

This quotation is taken from page 10 of the booklet and is included in the description of the Unitarian point of view which begins on page 9.

I believe that you have really given a mistaken impression by using the quotation as you have without specifying that this is a Unitarian point of view. This quotation certainly does not express the point of view of the booklet. This may be your own personal point of view but it is not accepted as such by a great many Methodist people, and especially pastors.

We know that you do not like to have quotations presented which are taken out of the context, but in this instance you certainly have subjected yourself to the liability of such a temptation.

May I hastily say that you are to be commended for the excellent service you are rendering the church and particularly the people of New England in the way in which you are editing ZIONS HERALD.

(Rev.) JOHN HOON,
Springfield, Mass.

Whitsuntide

The movement for the observance of May 24th, or the nearest Sunday to it, as "Wesley Day" is admirable; but it was at Whitsuntide, 1738, the great Christian festival of the Holy Spirit, that the Wesleys were converted. In England Whitsuntide is very widely observed and given an equal place with Easter in the church calendar. But on this side of the Atlantic Whitsuntide is ignored and ignored to our peril. The neglect of preaching about the Third Person of the Holy Trinity by orthodox Protestants has directly encouraged heterodox" pentecostal" sects who have misled the faithful into fanatical extremes.

On Whitsuntide, 1944, in a Methodist church just outside Boston (where as a member of the Royal Navy I spent some happy months during the war) the Holy Spirit was mentioned once in the morning service — during the pronouncing of the benediction. May I urge our Methodist people to return to the observance of our great Methodist festival — Whitsuntide — which this year falls on May 28th.

As our Methodist Mission in Honduras Republic is beset by interference from American "Pentecostals," I have been moved to write to you.

Also in British Honduras there is an active mission of the Seventh Day Adventist movement which has been "stealing" some of our "sheep" in country places. Again this heresy of Seventh Day Adventism has been encouraged by the neglect of teaching on the Ascension in our orthodox Protestant churches. Ascension Day is 40 days after Easter, and therefore always falls on a Thursday; hence its traditional name, Holy Thursday. The Seventh Day Adventists teach an unscriptural doctrine of the Ascension, viz., Christ is not yet supposed to be in heaven. Let us, however, reiterate at Ascension this year, May 28th, that Christ is King, that He rules the Universe, that He who understands our humanity is our only Mediator above, that He has won for us a place in Heaven.

(Rev.) PHILIP BLACKBURN,
British Honduras, Central America.

Proud of Attacks

The world federalist movement is under attack. Vicious groups which make it their business to obstruct achievement of the safe, sane and happy world God surely wished his children to enjoy, are in full swing. And, my hope and logic being what they are, I come to you for support.

For if we are known by the company we keep, the sources of these libelous attacks can, conversely, be cause for pride. Not for us the endorsement of Joseph P. Kamp, for instance, now under federal sentence, whose anti-federalist book, "We Must Abolish the United States," must prove embarrassing reading to *honest* opponents of World Government. Knowing our own integrity, we shall surmount all this. But it is tragic that hours trebly valuable today should have to be spent in refutation of such barefaced misrepresentation. Those of you who belong to, or have friends in the Veterans of Foreign Wars and the D. A. R. will, I hope, do your best to correct the grave misapprehensions about our movement, in these organizations.

Meanwhile, serene despite libel and slander let us go forward on our road to a governed world. We have had more than enough of inter-nation anarchy!

Those of you who have heard that we want to "destroy" the United Nations will be glad to learn of the eminent Canadian, Dr. Brock Chisholm, director general of WHO (UN World Health Organization), this year's recipient of the award of *World Government News*, for his advocacy of World Government. For Dr. Chisholm is a conspicuous proof of the fact that far from wishing to "destroy" the UN, we world federalists are out to strengthen it. And I pray that many of you, absorbing this too little publicized fact of the award, may write your congressmen and senators in support of Resolution HCR 64 (in Lower House), SJR 56 (in Senate). This splendid resolution, already supported by 111 congressmen and 22 senators, reads:

"It is the sense of the Congress that it should be a fundamental objective of the foreign policy of the United States to support and strengthen the United Nations and to seek its development into a world federation open to all nations with defined and limited powers adequate to preserve peace and prevent aggression through the enactment, interpretation, and enforcement of world law."

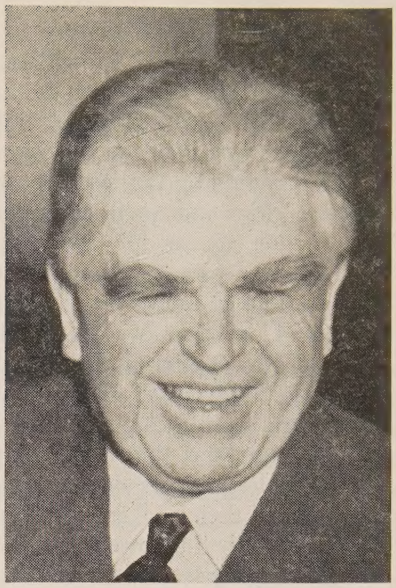
Both United World Federalists (7 East 12th Street, New York 3) and the Campaign for World Government (343 S. Dearborn St., Chicago 4) will welcome inquiries. And readers who actively join world federalist ranks will find a rich reward among those striving even in the darkness of today to build that warless world of fresh hope and vision.

TRACY D. MYGATT,
New York Secretary, Campaign for World Government, Croton Falls, N. Y.

John L. Lewis

Discusses The Church

AN INTERVIEW BY JOHN C. HARMON, JR.



John L. Lewis Smiles

The name of John L. Lewis, president of the United Mine Workers of America, is known to more people in America than any other personality on the contemporary scene. The mere mention of it brings a quick emotional response, whether it be adoration, sympathy, or hatred.

A retired miner, receiving his first pension check under the U. M. W. A. Welfare and Retirement Fund, said with tears in his eyes, "Thank God for the day John L. Lewis was born."

A mine operator said, "Lewis rules the miners as a ruthless dictator. They know they can never gain back the wages lost from a strike, but they are afraid to do otherwise. Lewis won't be satisfied till he can order the operators around the same way."

Saul Alinsky in "An Unauthorized Biography — John L. Lewis," just off the press, states in the foreword, "To me, Lewis is an extraordinary individual and certainly one of the outstanding figures of our time. As a person I like him. As a labor leader, I share the opinion of many, including some of his bitterest enemies, that John L. Lewis is the most powerful and dramatic product of the history of American labor."

In spite of all that has been written about Lewis, little is known about his view on the relation of the church and Christianity to the problems of organized labor and management. A rare opportunity to throw light on this subject came recently through a personal interview with Mr. Lewis at his office in Washington, D. C.

Mr. Lewis began the interview by relating a personal experience which occurred a good many years ago. It concerned a letter he wrote at that time to all the ministers in a certain city. In this letter, he described the working conditions at a local manufacturing plant. Among other things, he stated that the working span of certain workers was only about five years due to the lack of proper safety equipment. He expressed the hope that the ministers could do something to encourage the condemnation of such practices by public opinion. Out of seventy such letters sent to ministers, Mr. Lewis said not one acknowledgment or answer was received. He therefore concluded that the ministers of that city were not very interested in the everyday problem of working people.

Too often, Mr. Lewis said, the representatives of the church, subject to pressures from a few wealthy contributors, are inclined to sit back and take the position that it is not the church's duty to get involved in so-called controversial matters.

After all, there isn't anything controversial about the simple philosophy that a man and his family should eat

(Continued on Page 11)

Mining Community At Gary, W.V.

Prayer Begins Miners' Union Meeting

The Church And Crime

JOHN EDGAR HOOVER

In America — the nation respected for its great moral stature — crime is on the march!

The lengthening shadows of this evil colossus are enveloping cities and towns in a smothering shroud of violent offenses against life and property. During 1949, 1,763,290 major crimes were committed in the United States — an average of one every 18 seconds, representing an increase of 4.5 per cent over the previous year.

During the course of the year 1949, criminals levied a tribute of $108,047,968 against citizens of 346 American cities, each having a population of over 25,000 persons. This amount was the value of property actually taken. Armed robbers garnered stolen property worth $4,559,675, thieves lined their pockets to the extent of $83,502,382, and burglars enriched themselves in the amount of $19,985,911.

The aggregate of these sums is only a minute portion of the actual cost of crime for the period. We cannot measure in dollars and cents the misery, suffering and despair which follows in the wake of crime. The evils of crime, like a cancerous growth, are eating away at the very foundations which have made this nation great. This disease has spread unfortunately among our young people as we daily notice an utter disregard on the part of too many for law and order and an indifference toward intellectual and moral responsibility so necessary in our complex mode of living.

The record speaks for itself! Lethargy and neglect have paved the way for an ignominious record in 1949, when 117,562 boys and girls under 21 years of age were arrested. Persons of this age group represented 26.7 per cent of the robbers, 38.2 per cent of the burglars, 25.6 per cent of the larcenists, 30.4 per cent of the rapists and 43.8 per cent of the auto thieves arrested last year.

The causes of lawlessness among young and old alike do not stem from any one source. The roots of crime, innumerable and complex, are embedded in our whole culture. Many criminal careers have their beginnings in childhood and early youth because of an indifference on the part of the home and the community to carry out their responsibilities.

The disintegration of family life in far too many American homes has opened up a fertile field for the growth of crime and delinquency. The contribution of family life to the community, the nation and the world is tremendously important. It must be given every possible chance to succeed in developing human beings who are law-abiding and law venerating.

Healthy family life has God as its foundation and morality, love and decency as its objectives. The family is the primary unit of society and when it breaks down, society as a whole becomes demoralized. Family life and parental guidance should be designed in such a way that boys and girls are made to feel a personal responsibility for living exemplary Christian lives and practicing the necessary virtues of honesty, sobriety and integrity of heart. The home is the great classroom where youth should obtain that deep moral conviction which will fortify them against later years when selfish aggrandizement, strong personal ambitions, dishonest associates, or other influences seek to entice them into bartering their birthright as honest forthright citizens for a sordid career of crime and corruption.

We are surrounded in our day by a materialistic way of life which serves as the basis for moral decay in the nation. Too many people are guided by self-interest. Vast segments of our population apparently feel that God's help is not needed and old norms of individual morality are out of date. The net result is moral indifference — a condition preceden to evil down through the centuries.

Rampant lawlessness and its attendant evils are a challenge which today faces the churches of the nation. The church must continue to join hands with parents, schools, civic organizations and other interested agencies as a powerful bulwark against the incursion of those forces which breed lawlessness and a disrespect for democratic processes.

The church must be a part of the community it serves, not above it. It must step in as a foster parent when necessary, and lift up the child who has been deprived of the knowledge and love of God and prevent the awful tragedy of a spiritually sterile adulthood.

The church, through the Sunday school, can reach out to the boys and girls who need to be taught the ideals of Christ in order that they may make the teachings of the Master a rule of action.

The church, through special counseling services, can instruct young people for marriage and the responsibilities of family life. Through this means future parents can come to realize the absolute need for religious training. They will more strongly appreciate the fact that religion is not a matter of fleeting emotions or altruistic ideas. They will recognize that religion is a definite code of truth which must permeate man's daily life so as to fortify the human soul against ever present temptations.

The church can do much to impress upon parents the fact that the home is the child's first classroom. Here, in an atmosphere of love and understanding, the child should be molded in body and mind into the type of citizen who will be a credit to the nation. If parents take the time and effort to train a child for good, America will have th

"Don't be worried or surprised," writes C. S. Lewis, "if you find (the Spirit) rather vaguer or more shadowy in your mind than the other two. In the Christian life you aren't usually looking *at* Him: He is always acting through you.

* * * *

"Our Faith in the Holy Spirit"

The Advance for Christ and His Church

essed advantage of another excellent citizen. As additional years enlarge a child's faculties of thought and ldition, the environment of the home and the principles ught therein will have a very definite bearing on the ture course of action of boy or girl.

Parental duties and responsibilities cannot be delegated someone else. That fact is fundamental. The parents of America can make the future of this nation as clean, as high minded, and as progressive as they desire it. They can create good homes and bolster them against evil. They can take account of their own stewardship, eliminate indifference, negligence and neglect and substitute guidance and love. They can re-establish in the home a love of God and fellow man to replace petty individualism.

The C.I.O. In The South

JOHN G. RAMSAY, SR.

THE C. I. O. has brought to the southern textile industry *stability,* and to the workers of the industry *gher wage standards, vacations with pay, and job serity.* It is my conviction that it is a *moral responsibility* r unorganized southern textile workers to join the C.I.O.

The C. I. O. was set up in 1935 to bring the benefits of nions to workers in the large industrial, mass production ants. The benefits the textile workers now enjoy are so found in other organized industries in the South, articularly the steel and automobile industries. The orkers in these industries in the South have made and e making their contribution to bringing better working onditions to *all* workers, *because they are members of e C. I. O.*

In the southern textile industry, however, the mill owns have organized themselves to keep the C. I. O. union ut of their plants. *They indeed grant their employees any of the benefits won in the organized textile mills their effort to keep unions out of their plants.*

The workers themselves are thus very unaware of the nmoral position in which they are placed. They accept ese benefits offered by management, but do not join and articipate in the union in order to maintain their gains, hich have come only because of the struggle of unions other mills.

In one South Carolina mill town a woman worker said, We don't need a union in our mill, our boss is good to us. Why, do you know what he done? He raised us from 5 cents an hour to 40 cents an hour without us asking im to!"

She was not aware of the struggle organized labor had ade to bring about a minimum wage law. The minimum wage law had forced her employer to give her this ncrease in wages. She will now get 75 cents an hour beause Congress has written a new minimum wage law, rought about not because management or mill owners anted it, but because organized labor, together with hurch organizations and other friends of the people, is orking to bring a more decent standard of living to nderprivileged workers.

This recent minimum wage is of no direct benefit to the rganized workers in the C. I. O. unions, because the inimum wages under union-management contracts are lready above the 75 cents minimum wage. In fact, if the oman worker quoted above was doing the same work nder a union contract, she would have been earning 1.24 per hour instead of 40 cents.

This higher standard of living, under union contracts ith management, has not been won without sacrifice. One of the unions in Georgia had to call a strike in its mill because the corporation which owned the mill, along with a chain of others, granted its northern mill workers a 15 cents per hour wage increase and would only give an 8 cent per hour increase in its southern mill. Both mills were under contract with the Textile Workers Union of America, C. I. O.

THIS company sells *at the same price* the material made in the southern states and that made in the northern states. In fact, this additional profit the corporation could make at the expense of the southern workers was needed more in Georgia than it was needed in New York. It costs just as much to live in Georgia as it does to live in New York. *It is a mistaken idea some folks have that one lives cheaper in the South.* Southern workers have lived with less decent housing, and bathrooms, less running water in their houses, less public roads, less public education.

The strike referred to above, which was in protest of these inequalities, was won. If it had been lost, other textile mills in the South would also have reduced wages and maintained a wage difference between northern and southern mills. Therefore, even the *unorganized* southern textile workers received the benefits of the struggle and sacrifice of these union workers.

Thus I believe there is a moral responsibility for unorganized southern workers to join a union. — *Reprinted from the Berea College "Wallpaper."*

Preaching Social Righteousness

"Emphatic was Wesley's teaching that the human body, 'the temple of God,' should be kept healthy and clean; no financial exploits therefore should be permitted which undermine men's physique. But more emphatic is his teaching concerning the supremacy of personality over property and profit. 'All cheating and overreaching in business, all pawn-broking and usury,' he sternly denounced. 'We cannot, consistent with brotherly love,' he says, 'sell our goods below market price; we cannot study to ruin our neighbor's trade, to advance our own. . . . None can gain by swallowing up his neighbor's subtance, without gaining the damnation of hell.' Though Wesley often used the word 'hell,' it was generally in a metaphorical sense. He was not given to 'sulphurous' language; but the hottest fires of the deepest hell, he would have deemed necessary to *purge* the sins of modern 'cornering trusts.'" — *Quotation from "This Freedom — Whence?" by J. Wesley Bready.*

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EMORY STEVENS BUCKE, EDITOR

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"Strangely Warmed"

"May 24, 1738 — In the evening I went very unwillingly to a society in Aldersgate Street. . . . About a quarter before nine . . . I felt my heart strangely warmed." This is from the journal of John Wesley, founder of Methodism. The message which that famous phrase of Wesley's still carries is proof of its eternal truth.

Dr. Elmer T. Clark in a little book entitled "The Warm Heart of Wesley" * has lifted up again the nature of John Wesley's religious experience of more than 200 years ago. Dr. Clark has made it clear that Aldersgate was not a "once and for all" conversion, but that Wesley had many experiences throughout his life that were of similar nature. The fact is, however, that Wesley before that date was quite a different Wesley than the one we see after Aldersgate. It was a turning point in his personal life, and his ministry became significant as an evangelical and prophetic power, following May 24, 1738.

We have purposely introduced into this issue a story of John L. Lewis and his views of religion, because we believe that Mr. Lewis symbolizes more than anyone else one of modern religion's most serious challenges. The plain fact is that Protestantism in general has lost contact with organized labor, and for Methodists at least, this should be an alarming fact. After Aldersgate, John Wesley began to apply his religion to the social and industrial problems of his day. One of his first post-Aldersgate conquests was to "warm the hearts" of the miners in Wales. He was banned from preaching in the Church of England there and so took to the streets and the fields where thousands of people gathered to hear him. Wesley's work there is one of the most colorful and dramatic episodes in his life. He was criticized severely because he "pressed his hearers not to stop at faith only, but to add to it all virtues and to show forth their faith by every kind of good works." Wesley's critic said of this that such preaching convinced him "of the great wrong you do." Later the critic admonished Wesley to "preach the pure doctrine of the gospel without respect of persons or things."

Wesley refused to follow the admonitions of his critic, and thankful we are for that! His critic has descendents living in 1950 who are still sending out the same kind of admonitions. "Don't touch the social question — preach the pure gospel" is still their slogan. No Methodist worthy of the spirit of the post-Aldersgate Wesley can ever accept the point of view that religion is to be an isolated kind of thing that has no relation to "persons or things."

Warmed hearts make a difference in the world. If the hearts of those ministers who refused to talk to John L. Lewis years ago had been "strangely warmed," what a difference there might be in the nature of America's current labor picture! The gulf between religion and the social struggles of mankind will be bridged when churchmen have their Aldersgate experiences.

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*"The Warm Heart of Wesley," by Elmer T. Clark, Methodist Historical Societies, New York. Price $1.00.

200,000 Women !

Several weeks ago at Cincinnati, Dr. John Q. Schisler of the Board of Education of The Methodist Church, told us that there were 200,000 Methodist women teaching two and a quarter million children in Methodist church schools. Your editor made a note of it at the time, but the note was not necessary because the fact has kept recurring ever since. 200,000 women is a lot of women! It means that the average church school class taught by each of these women is 11. And the care and religious training of 11 children is no small responsibility.

We don't do much about these 200,000 women.

they have no national organization; they pass no resolutions; they get very little attention paid to them by the press. Yet can you think of 200,000 people who are doing any more for the church than these people? These 200,000 Methodist women could all say that they are "unworthy of teaching a church school class," but they are too busy to bother with that age-old alibi which, according to our records, was invented by Moses.

Methodism should be grateful for its unorganized, unheralded army of 200,000 women who teach in its church schools. These people need our help and they most certainly deserve expressions of our gratitude for the vital work they are doing. Maybe the official board could at least pass a resolution on the matter sometime! Or how about having the W.S.C.S. put on a reception for the church school teachers next fall?

Others Disagree With Mr. Hoover

It was gratifying to have the executive committee of the United Council of Church Women express their disagreement with Mr. Herbert Hoover's recent ill-timed suggestion that the United Nations should be reorganized without the Communist nations in it. Turning to a positive expression of confidence, the women said, "We would like to see a move to enlarge rather than limit membership, looking toward universal United Nations membership." The executive committee members also sent telegrams to their own Senators, urging immediate ratification of the U. N. Genocide Convention. Some of the Senators wired replies indicating that they were still trying to get the ratification bill out of committee onto the Senate floor for a vote.

Obviously this is the time when churchmen should be turning every possible stone to improve the path of the United Nations. It is our only honest alternative to a calamitous third world war, and the future of the U.N. and the whole concept of world government depends upon how many individual Americans express themselves and work for that end.

Another highly valuable suggestion made by the executive committee of the United Council of Church Women was that Memorial Day, May 30th, be designated as a day when the Protestant church women may pray together for "guidance of the world's leaders in their efforts for peace."

It is not naive for anyone to hope and work for world peace. It is the only realistic alternative. If Mr. Bernard Baruch's appraisal of the state of our nation is correct, when he says that it is immoral for us to be talking about conscripting people for war without conscripting the industries, then surely churchmen who believe in the essential dignity of people should have something to say. If it is true that we are already in a process of mobilization, then it should be clear that the peaceful alternatives to war should be uppermost in our thinking.

Is Methodism Evangelistic?

The mails have been full of "brickbats for the editor" of late. Our readers are guaranteed as much freedom in this paper as is the editor, and we are publishing these opinions as fast as we get them. One or two things should be said, however, in answer to some of the letters which claim that Methodism has lost its evangelistic fire: (1) Since 1941 Methodism, as a result of its carefully planned program of evangelism, has grown in membership from 7,659,007 to 8,792,569. The Board of Evangelism believes that by continuing its program for another decade our Methodist membership can be 12,500,000. (2) Our Methodism, through its emphasis on visitation evangelism as over against the mass approach, was able to accomplish the major part of its amazing growth. (3) Methodism's "Philadelphia Story" of 1949 when more than 10,000 accessions to the church were secured will stand as a shining example of careful, well-planned visitation evangelism. (4) Methodism has not withdrawn from mass appeals, but its major and effective approach has been the democratic individual visitation method. Its mass meetings have been significant, but they have been the result of the intensive personal visitation.

No religious body can show a better picture than Methodism in its record of evangelism. We are proud of it, yet humbled by it. Our tradition is rich and is founded in the intelligent and thoroughly honest belief that in Christ is to be found the way and the truth and the life. Moreover, we are still loyal to John Wesley's abiding belief in the worth and dignity of the human being. We believe that one's religious life is in constant need of nurture and that there is no final resting place for man in his search for salvation: we call the process: "moving on to perfection."

Yes, Methodism is evangelistic. Its nature is still that of a religious movement and it is not limited by theological dogmas or man-made sectarianism. Our tradition concerns itself with the spiritual stability of the individual, that he may live successfully with himself and with his fellow-men.

What's New In The Bible?

CHARLES M. McCONNELL

Church School Lesson For June 4th.

Topics Copyrighted by the International Council of Religious Education.

WHY DOES GOD PERMIT EVIL ?

HABAKKUK 1; 2:1-4; 3:17-19.

"Although" and "Yet"

There are two key words in the words of Habakkuk which unlock his words about overcoming evil in this world. They are "although" and "yet." It is necessary for us to quote somewhat at length from the text in order to get the meaning of these words. In stating his wonder and perplexity over the hard experiences of life which are often listed as "acts of God," Habakkuk gave us his philosophy of life, when evil is rampant and personal. "*Although* the fig tree shall not blossom, neither shall fruit be in the vines; the labour of the olive tree shall fail, and the fields shall yield no meat; the flock shall be cut off from the fold, and there shall be no herd in the stalls: *Yet* I will rejoice in the Lord, I will joy in the God of my salvation."

While we are listing the evils and misfortunes to which the prophet Habakkuk made reference we may just as well add some others. Then as now the prophets of God were concerned about the ravages of *bitter and hasty* nations such as Chaldea, "which shall march through the breadth of the land, to possess the dwelling places that are not theirs."

Add to this the bitter experiences of life which either creep up or pounce upon us and leave us devastated inside and outside, and you can understand why people wail these words; — O *Lord,* how long shall I cry, and thou wilt not hear; even cry out unto thee of violence, and thou wilt not save. . . ."

The answer to all of this is that life is very rugged and it is made for tough spirits, who accept life and preface their reactions with the words *although* and *yet* when life hits them a blow in some vital spot. Job had an answer in these words — "Though he slay me yet will I trust in him."

Living by Faith in God

The real answer to the problem of evil which becomes personal in every life sooner or later is found in the words of Habakkuk: — "But the just shall live by his faith." When he added this further word of wisdom gleaned from his experience and observation he gave us the process by which we may avail ourselves of God's help — "The Lord is my strength."

There is in this simple and straight forward statement an explanation of why certain people stand steadfast in the face of many of life's most tough and bitter experiences. Their strength comes from God and they live by faith.

Nobody would deny the mercy of God and his willingness to extend his strength to anyone who calls upon him even in his last breath of life or in some hopeless emergency. But there is a much better process by which we may avail ourselves of God's strength. We must live day by day by faith and not depend upon some emergency appeal to God for help.

Every physician has his regular patients who consult with him and put themselves in his hands. The physician refers to such as "my patient," who in turn calls the physician "my physician." Every salesman has his regular customers and every lawyer has his own clients. Surely God has the same inclination to help his own steady patients as a physician has.

Before we accuse God of favoritism let us add that God helps the people who call upon him as a settled program of life. They actually must live by faith. By allowing us free-will he limited himself to the extent that he can help us when we call upon him regularly and give him a real chance to help us get ready and condition ourselves to receive his help.

The strength of God is made available to us by a very practical process.

The Sureness of Hinds' Feet

In our world of bitter and trying experiences of every sort we are sorely in need of sureness of foot such as hinds have when they walk in slippery and dangerous places.

When Habakkuk was looking for words by which to make clear his observations about sureness of foot, he thought of the sure-footed hind who leaps from stone to stone with a light foot or minces along a tiny trail with caution and sureness. In other wards this is not the kind of a world in which you can rush along headlong or stoically wade through bushes and briars oblivious to the dangers which lurk everywhere.

We can acquire sort of a precision of living which makes available all of God's strength. It is the "know-how" of living by faith which comes through alertness and willingness to learn how to live dangerously but by faith. God is not going to be made the victim of any show-off exhibitions of careless and dumb reliance upon faith.

In the rather universal experience of athletes there is much said about luck and getting the breaks. There was a baseball player on a major league team who was always telling the manager after a lost ball game that "God was agin us." He would add "we have no luck." At last the manager gave him this bit of honest and true philosophy which we can all use to our advantage: "Luck," said the manager, "is what you have after you have made every play correctly. You get bad luck after you have made every play wrong." The same may be said about the process by which we avail ourselves of God's strength. You get this added strength after you have become as sure-footed as hinds threading their way carefully along the mountain crags. There is added to the lives of men and women who live by faith a strength and a sureness which grows out of constant reliance upon God in every experience down to the last routine. Sudden pitfalls or bitter road-blocks can be handled with the sureness of a mountain hind if you can really live by faith in God.

The Christian Prophet

L. HAROLD DE WOLF

THE prophet is often pictured as a dour individual of forbidding visage who compensates for the inability to do anything constructive by thundering denunciations of other people. Such an individual is not solely a figment of the imagination and he is not wholly unknown among the sons of prophets. In some situations he may do considerable good. But for the long haul a person of different spirit is needed.

If a man aspires to be not merely a prophet but a prophet of the Lord and quite specifically a Christian prophet, his life must be primarily an affirmation rather than a negation. Karl Barth is right. It is more important to say, "Yes," than to say, "No," though "No," too, must be said. Salvation is by faith, not by denial. God is love.

Such love is no passive nor subjective sentiment. It is active and outgoing, a positive attachment to the proper object of love. It is necessary, then, to observe what are the proper objects of the prophet's love and some of the means by which such love may be cultivated.

First of all, the prophet is a lover of truth. Hypocrisy, both in its traditional form, the pretense of goodness, and in its more popular present form, the pretense of evil, produces a revulsion in his soul. The cheap tricks of propaganda, whether employed by communist editors, headline-hunting senators or miscast actors in the pulpit, he heartily despises. He remembers that of all the sins to which Jesus made reference, the sins of false pretense received his harshest judgments.

THERE is good reason for placing love of truth first in our description, for it is basic to all other loves. If a man cares not for truth, then all other loves which he may feel are continually threatened with an underlying insincerity. One of the most vicious results of the present, but fortunately declining theological vogue of reveling in inconsistency under the name of paradox, is the encouragement given to inconsistency between confession and conduct. If all the deeper truths are contradictory, then it is easy to decide that Jesus' ethic of love does not necessarily imply that his disciples will seek a way of love in their present action. For this may be a paradox, that believers in the gospel of love are required to act on motives of competitive greed and fearful hate. From such rationalizations and evasions may God deliver us all.

The Christian prophet needs to handle the truth with careful discrimination, in small matters as well as great. If his quotations from others are inaccurate, his citations of facts distorted, his narratives exaggerated, some of his hearers will know it. Their confidence in his reliability when speaking of great matters, too, will suffer. If he is to be taken seriously as prophet of the Truth which makes men free, he must take care to be found habitually "rightly dividing the word of truth."

Probably there are few paid columnists whose writings are followed with interest by so many thoughtful newspaper readers in New England as that inveterate writer of letters to the editor, Steve Byington of Ballard Vale. Since his retirement from work in a Boston publishing house, he has continued his remarkable service to the truth. Besides translating from the Hebrew and Greek all the passages of the Bible used in his Sunday school class and reading omnivorously in both religious and secular literature, he writes letters to editors. Whatever it is, when Steve Byington has finished his compact citation of evidence on the subject, the matter is generally about as clear and certain as it can be made.

HOW would you like to find Steve Byington a regular member of your congregation? One recent graduate of this seminary has had that experience for several years. He has reported how stimulating it is to know that so kind and friendly but relentless a critic is always in his congregation. Few ministers are privileged to have such helpful critics in the pews, so it is well to cultivate one in your own conscience who will warn you against sham and error.

The Christian prophet loves the truth.

He loves also the good. "Whatever is true, whatever is honorable, whatever is just, whatever is pure, whatever is lovely, whatever is gracious, if there is any excellence, if there is anything worthy of praise," he delights to think of these things. The minister cannot afford to be careless in his selection of reading nor in the governance of his own thought. He needs to keep "one foot in heaven" so that even though he touches the most hellish spots on earth his weight will always be thrown toward the heavenly side.

He saturates his imagination with the biographies of great and holy men. He reads their journals and published letters. He seeks real spiritual comradeship with them until their own passion for all that is holy permeates his own consciousness.

He shuns the off-color joke, the sensual movie, the lurid magazine for the spiritual poisons they are. He seeks to know the facts about the real world around him, evil and all. He cannot displace evil with good if he does not know where the evil is entrenched and where it is most vulnerable to exposure and destruction.

BUT a sanitary engineer does not have to drink from a stagnant pool to know that it is there, that it is polluted and that he must remedy the condition. Evil must be identified and its strength carefully calculated. But the good minister of Christ bewares of crossing the line from observing sin to sharing it, even in his heart.

The Christian prophet has a passion for peace and justice. He will not be content with anything less. He is not ashamed of dreaming dreams and seeing visions of a world where swords will be beaten into plowshares, where atomic bombs will be turned into light in dark places and transportation of food to the hungry and instruments of healing for the sick. He expresses the noblest ideals which lie submerged in the disillusioned, fearful and sin-seared hearts of men. He seeks to know the patterns of power which resist the realization of these ideals. He rallies

others to join with him in forming new patterns of power which work for righteousness.

He loves the good and because he loves it he embodies goodness naturally, spontaneously, courageously and winsomely in speech and life.

But the truth and good he loves are not abstract or private ideals. He loves people.

He loves people, not for what he can get from them, which is the kind of so-called love which is all too familiar in the world. He loves with the love of Christ, not a love which takes but a love which shares.

HE loves not principally those who are greatest and strongest but those who need most what he has to offer. He remembers especially to love those whose lives are unloveliest and loneliest, the imprisoned, the hungry, the poorly clothed and the embittered.

He does not take pride in hurling denunciation and sarcasm against sinners. He comes not to condemn but to save.

He seeks peace and justice because he loves people and people need peace and justice. For the same reason he prefers peaceful and friendly methods of persuasion and sympathetic co-operation to methods which hurt and divide. Both within and outside the church he refuses to acknowledge any man as his enemy. The worse the sins and errors of those who despise him and his message the greater is their need of his reconciling and redemptive ministry.

Dr. Miriam Van Waters, the devoted Christian woman who has guided so many convicted criminals from the depths of hate and sensual greed into lives of responsible citizenship and faithful motherhood, confesses the faith on which her work is founded. When she faces the most persistent and embittered "repeater" in crime, given up by society as beyond reform, Dr. Van Waters reminds herself of her faith, "With God's help this sinner can be redeemed." She has confessed her disappointment that often the ministers have failed to share this faith. We need to learn from such prophets as this great penologist the love that will not let go even of the most unpromising child of God.

IN this day when revolutionary communists who despise both religion and civil liberties are seeking to infiltrate and control every organization which works for social change, a serious burden is laid upon the prophet of Christian love. If he welcomes them into membership in his free associations, he is likely to find that they adopt tactics which disrupt business, misrepresent official actions to the outside world and in other ways obstruct the achievement of democratic and Christian purposes. On the other hand, if he falls in with the prevailing mood, seeking to repress and persecute them and above all to avoid their company, he is untrue both to his Christian profession of love and to the Christ who scandalized his friends by eating with publicans and sinners. After all, the publicans were the hated collaborators with the cruel foreign dictatorship which sapped the strength of Jesus' homeland in his day. Besides, Christian love and democratic ideas cannot win men who are kept at a safe distance.

THERE is no easy solution. But there is a hard solution. The Christian will no more tolerate the placing of communists in positions of power in democratic organizations than he will place atheistic despisers of religion on the official board of his church. But he will persist in loving them, pitying the bitter despair of their hearts and seeking to heal their wounds of unbelief and cynicism by bringing them to Christ. The prophet who engages in this kind of personal evangelism may have to bear many reproaches or worse. With slight change from some recent words of E. Stanley Jones we may ask, Breathes there a preacher with soul so dead that no one has ever called him "red?" But so long as he takes care to keep his own purpose clear and uncompromised he can take comfort in the words of Jesus, "Blessed are you when men revile you and persecute you and utter all kinds of evil against you falsely on my account. Rejoice and be glad, for your reward is great in heaven, for so men persecuted the prophets who were before you."

Yet this is not enough. Rather this is impossible without going further. He loves God.

Without the love of God the search for truth is in perpetual danger of becoming the barren pastime of logical positivism or the shallow preoccupation with expedient means which characterizes both communistic and pragmatic scientism. Without the love of God the effort to establish peace, justice and purity is in constant peril of falling into disillusionment or degenerating into new assertions of egoism by denunciations of others or by consolidation of personal power.

THE political dictatorship of the proletariat is supposed to produce justice and freedom but actually becomes drunk with power and perpetuates itself in tyranny. It has its parallels in the church, at all levels, from the local parish to the general boards. Even the love of people easily degenerates by softening into inane sentimentality. If the preacher is to avoid these fatal weaknesses he needs to be deeply conscious of his relationship with God in whom truth, justice and love of all men are one.

The pastor in whom the love of God is not a great and controlling force may do much good, but he can hardly be truthfully called a minister of religion, let alone the Christian religion. Above all other expectations of the men and women in the pew is the hope that the preacher will somehow open to them a window of divine vision and bring to them the faith and power they need for life's hard way. He fails them most gravely when he fails to lead his people into God's presence. He will fail in this central mission if his inner life is not rich with the love of God.

But to love God we must know Him. The Christian prophet studies diligently the record of the supreme revelation of God in Christ. The Bible is his great source book and he drinks deeply from its springs of truth and love. These treasures he continually shares with his people.

He is a man of prayer. The detailed arrangements of his prayer life, the times, postures and devotional aids may not be the same as those of his equally devout brother. But the way which God shows to him he faithfully uses. The amount of time he devotes to prayer is important.

Even more important is his willingness to seek in utmost sincerity to know the will of God in all the important matters with which he is concerned.

In this life of prayer the Christian prophet gains the insight, poise and renewed love to sustain him in all that he does. It is in this personal discipleship that he learns the love of people without softness, zeal for the right without impatience or arrogance, careful regard for the truth without fussiness or abstraction from life.

Let me close with a parable. In June, 1944, I lay in a Boston hospital, listening to a little bedside radio. I had just submitted to two rounds of surgery which had undoubtedly saved my earthly life. But I was not yet sure that it was saved for long nor that it would again seem worth living. Over the radio came reports on the invasion of western Europe by the American armed forces. As I lay there listening to account after account of casualties and to various speculations about the probable length and cost in human life of the war, it seemed to me that all the world was lying wounded and shocked, with the outcome uncertain. Everything was wrong with the world. How it needed men of love and courage and skill to set it right!

Suddenly a nurse stood beside me. As if trying to break some piece of bad news, she said hesitatingly, "I'm afraid we shall have to turn you over." I steeled myself for the ordeal. She started placing her hands and I must have winced, for she withdrew them and looked at my chart. Then she said quietly, "I think I'd better not try it. I'll get Mr. Gordy."

Soon Mr. Gordy was there. I can see him yet. Tall, strongly built, he was wearing a short-sleeved jacket which exposed his great, hairy arms. My only thought was that if that big fellow ever took hold of me he would kill me. But I did not know Mr. Gordy. Quietly he asked the nurse just what had been done to me. Then he asked her to step aside. With a gentleness which a mother might envy he slipped his great hands carefully into position, lifted me and laid me on my other side. Wonder of wonders, he caused scarcely any pain at all.

As soon as he was gone I asked the nurse who he was. I learned that he was an orderly who was a specialist in moving patients without hurting them. His ability to do so had become sheer magic. There were three secrets to it. A compassionate man, he wanted to avoid hurting people. He was skillful too, and that was no accident. He had devoted a great amount of time to studying the various operations and ailments in relation to the distribution of weight and strains in the various parts of the human anatomy. He had studied the reasons for his failures and was always trying to improve. But there was one more reason. He was so big and strong that he could lift with a steady and smooth control impossible to smaller or weaker figures.

There is your task as Christian prophets. God has entrusted to your care a world sorely shocked and wounded. It is touchy and generally prefers that you leave it alone. It would be easiest to speak a few comforting words and let it lie in all its injustice and sin and faithlessness. But the world will die if it is not turned over.

It is the task of the Christian prophet to turn the world upside down — but gently. To turn it roughly is easier but it may do more harm than good. Easiest of all is to play the role of the false prophet and let it lie, that is, let it die. But these easy ways will not do. The world must be turned over, but wounded and shocked and fearful as it is, it must be turned gently.

John L. Lewis

(Continued from Page 3)

regularly and try to increase their standard of living, Mr. Lewis said. Workers certainly cannot contribute financially to the support of any church unless they can receive a fair return for their work. Then, with characteristic emphasis, Mr. Lewis said he certainly did not see how the church could be neutral on issues that affect the very life of the people.

It was with considerable feeling that Mr. Lewis then said he felt that the duty of the Christian church was to participate in the everyday affairs of the common people. He said the only hope for survival of the Christian philosophy in the modern world was for the churches to understand the necessity of this and to do something about it.

Mr. Lewis believed that the Roman Catholic Church was doing something about the needs of working people. He commented upon the greater freedom of the Catholic priest for active participation and said the Protestant minister must all too often spend much of his time keeping some people in a good frame of mind. He should not have to constantly worry about finances which come from three or four members of his church.

Mr. Lewis referred to the practice of the Catholic church in France in sending young priests to work in factories two or three years as part of their training. He hoped The Methodist Church with its millions of members would give more consideration to training its ministers to meet their responsibilities for service to working people.

Mr. Lewis said he thought classes in labor relations should be included in the curriculum of students studying for the ministry. He suggested that personal exchanges of ideas between the ministers of the church and representatives of trade unions was another way in which better understanding could be brought about. At this point, he said that church leaders too often not only ignore the problems of organized labor but also consciously avoid contact with the labor movement. He felt that if the ministers would deal with some of the so-called controversial subjects relating to organized labor in their Sunday sermons, they might attract greater attendance in the churches.

Turning to the subject of communism, Mr. Lewis said he considered it a great danger to the whole structure of our society because it denies the existence of any moral code based on the idea of right and wrong. He felt that only the Christian church could save us from this rising threat of materialism. He felt that in a day of so much specialization, it is the Christian church that can furnish the needed balance for a full life.

While Mr. Lewis was very critical of the church's efforts in meeting the need, he said he was not unmindful of the progress already made and that he was optimistic about the future.

New Hampshire Annual Conference

Raymond S. Proudfoot

The prayer for "men to match these mountains" was voiced by many of the nearly three hundred delegates who attended the 121st session of the New Hampshire Annual Conference at Groveton, N. H., May 10 through 14th. That the prayer was answered already in part was the conviction of many as they listened to the inspirational addresses and watched the business procede under the capable and gracious leadership of Bishop John Wesley Lord. The beauty of the natural surroundings, the attention to details of the host church, under the leadership of its pastor, Lewis H. Moulton, and the spirit of fellowship, combined to make the conference unique in the minds of ministers and laymen. The Rev. Harold Brennan, pastor of St. Mark's Church in Rockville Center, N. Y., presented three challenging addresses during the morning "Prophetic Hour." Evening addresses that stirred the conference were given by Dr. George Albert Fallon of Wesley Church, Worcester, Mass. Other speakers included: Mrs. Frank Brooks, president of the Woman's Division of Christian Service; Dr. Thomas A. Stafford of the General Board of Pensions; Joe Bell of the Nashville staff; and Bishop Lord.

The reports of the district superintendents, the Rev. Ray H. Cowen, of the Southern District, and the Rev. Fred E. Fox of the Northern District, amplified the figures of the statistician and the treasurer to show increases throughout the conference over the figures of last year. An increase of 881 baptisms, an increase in church membership and a gain of 334 in average church school attendance were noted. World Service reported an increase as well as the total giving of the churches. Salaries increased $4518 and Conference Claimants reported an increase of $1240.

A program for the coming year, to include two intensive efforts, was outlined by the Committee on Evangelism. The first is scheduled for the Rochester area, and will be held in the Fall under the leadership of Harry Denman of the General Board. The second will be centered in the Northern District and will be planned for next Spring.

Progress was reported by the treasurer of the Reserve Pension Fund. He stated that he had received and deposited $55,000 in the drive for the fund. Dr. Stafford congratulated the conference on its far-sightedness but warned that much work lay ahead if it was to attain its goal.

The Commission on World Service and Finance recommended that the basis of apportionment for the year ahead be changed to include only the pastor's cash salary. The recommendation was adopted with the understanding that the commission would further study the matter with a view to a proposal for a more adequate basis to be presented at the next session of the conference. The recommendation that the pastor's travel allowance be limited to $300 per annum was also adopted. The sum of $2,000 from the general treasury was given to the Plymouth Church to aid in its building program. $1,000 from the insurance of the Hinsdale church which burned during the year was awarded to the church at Chesterfield.

The forward-looking program of the Board of Education was supported with a substantial budget, a portion of which was allotted to Christian Work Inc., at the University of New Hampshire. The report of the Board of Temperance which spoke of the "enthusiastic confidence" which the conference board placed in the program of the General Board of The Methodist Church was accepted as was the report of the Board of Missions and Church Extension.

The social outlook of the New Hampshire Conference was expressed through reports of the Committee on World Peace and Christian Social Relations. They affirmed confidence in the United Nations; commendation of the leadership of U. S. Senators McMahon and Tydings; support of the Japanese International Christian University; authority to appoint a study commission to investigate possibilities of an area "Minister to Labor;" commendation of the program of the Methodist Federation for Social Action; and a request for unionization of the employees of the Methodist Publishing House. They, likewise, condemned the attack of Stanley High as an unjustified, distorted, near-libelous, and malicious attack on The Methodist Church, and they decried the stand of former President, Herbert Hoover to reorganize the United Nations on a basis less than worldwide.

Announcement was made that with the appointment of Ralph Grieser to the Colebrook charge, as of June 1st, a new development in the rural work of the New Hampshire Conference would get under way. Yoking the churches of this region together, a team of pastors and laymen would seek to meet the religious, social, and economic needs of the people of the "North Country region."

Dr. James E. Coons, formerly headmaster of the Tilton School; Dr. Adolphus Linfied of Boston University and Dr. J. Kirkwood Craig of Manchester were granted retired relation.

Ralph C. Bailey, Robert H. Eason, Vernon C. French Jr., and Paul A. Stauffer were admitted on trial. William D. Hudson, Fay L. Gemmell and Edward Milley were received into full relationship. Ordained deacons were: Ralph C. Bailey, Robert H. Eason and Vernon C. French Jr. William D. Hudson received his elder's orders. Bishop Lord announced the transfer into the conference of N. Johnson Armitstead from the Philadelphia Conference, and Ralph Grieser from the Rock River Conference. He also announced the transfer out of: Earl Cranston, Robert Burbank, Gilbert W. Wieting, David E. Streyffeler and Richard H. L. Vanaman; the latter two in the "on trial" relationship.

A memorial service was held for Mrs. Edward J. Canfield, Warren H. Davis, Edward A. Durham and Edwin B. Young. The memorial address was given by Bishop Lord.

Northern District

Fred E. Fox, District Superintendent

Bethlehem	N. J. Langmaid
Bow Mills	Milo Farmer
Bristol (Fed.) and Alexandria	A. B. Thompson
Canaan and Canaan Street	R. C. Sharp
Claremont	L. W. Stringfellow
Colebrook (as of June 1)	Ralph Grieser
Concord: Baker Memorial	H. B. Keir
First	Edward Milley
Contoocook	E. A. Shepherd
Enfield and West Canaan	R. H. Eason
Franklin and Tilton	G. R. Wolverton
Goffstown and Grasmere	H. E. Kimball
Groveton, Stratford, and Stark	L. H. Moulton
Henniker	V. C. French, Jr.
Laconia: First and Trinity	F. P. Fletcher
Lancaster and Grange	O. M. Polhemus
Lebanon and Grantham	Joseph Stopford
Libson, Landaff, North Lisbon, Benton, and Swiftwater	G. W. Wiseman
Littleton	C. E. Adams
Manchester: First	W. S. Holliday
St. James'	G. L. Lund
St. Paul's	F. P. Frye
Milan, Dummer, and West Milan	J. R. Treganza
Monroe and North Monroe	W. D. Hudson
Newport and Springfield	M. H. Porter
North Charlestown, West Unity, and East Lempster	M. E. Goldman
North Haverhill	Bunyan McLeod

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ittsburg, Canaan, Vt., and Beecher Falls, Vt.	C. W. Smith
lymouth and Ashland	S. M. Sprague
ınapee and Georges Mills	W. J. Davis
ıncook and Bow	E. B. Luscombe
he Weirs	R. B. Nichols
Varren, Glencliff, and East Haverhill	D. A. Nelson
Vest Thornton	S. D. Cahoon
Vhitefield and Jefferson	L. W. Mullis
Voodsville	H. M. Ratliff, Jr.

Southern District

Ray H. Cowen, District Superintendent

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ntrim	Not operating
rookline	L. W. Lieder
enter Sandwich (Fed.)	To be supplied
hesterfield and Spofford	H. A. Cooper
erry	C. D. Maurer
over	E. T. Cooke
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pping (Fed.)	G. W. Douglass
xeter	S. A. Laurin
remont and Sandown	R. W. Taylor
ampton	J. S. Boozer
averhill, Mass.	R. S. Proudfoot
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St. Mark's	W. A. Nicoll
St. Paul's	O. S. Steele, Jr.
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Sanbornville, North Wakefield, and East Wolfeboro	R. L. Thornton
West Hampstead	To be supplied
West Swanzey (Fed.), Westport, and Richmond	R. W. E. MacKenzie
Winchester (Fed.)	Edgar Flory

Special Appointments With Annuity Claim

E. H. Brewster, sabbatical leave.

C. W. Frye, executive secretary, Conference Board of Education.

H. E. Mayo, chaplain, U. S. Navy.

E. A. Shepherd, executive director, State of New Hampshire Board for Treatment of Inebriates.

G. B. VanBuskirk, field agent, Preachers' Aid Society, and executive secretary, Reserve Pension Fund Campaign.

N. C. Warburton, chaplain, U. S. Army.

With Annuity from a General Board, an Institution, or an Agency of The Methodist Church

E. W. Thompson, Division of Foreign Missions, Board of Missions and Church Extension.

Without Annuity Claim

D. C. Babcock, professor, University of New Hampshire.

W. H. Cannon, supernumerary relation.

R. S. Holthaus, professor, Western Maryland College.

Richard Kellogg, supernumerary relation.

Deaconess Appointments

Retired: Mary V. Granger, Edith L. Smith.

Left Without Appointment To Attend School

R. C. Bailey, I. L. Nickerson, P. A. Stauffer.

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Judicial Council Session

The Judicial Council of The Methodist Church, the denomination's supreme court, held its annual meeting in San Antonio, Tex., April 26th to 28th in Travis Park Methodist Church, the home church of the council's president, Judge M. A. Childers.

Composed of five ministers and four laymen, the council is charged with determining the constitutionality of acts of General, Jurisdictional and Central Conferences, to pass upon decisions of law made by bishops and, upon proper requests, to determine the legality of actions taken by any of the boards and agencies of the church.

The secretary of the Judicial Council, the Rev. Dr. Charles B. Ketcham, at the request of Methodist Information, has written the following account of the 1950 annual session. Dr. Ketcham is president of Mount Union College, Alliance, Ohio.

Dr. Ketcham's Report

If peace and health can be inferred from an absence of appeals and legal problems, The Methodist Church was never in a better situation than it is today. When the Judicial Council met for the 1950 annual meeting required by the Discipline (Paragraph 909), it found upon its calendar the smallest number of cases to be considered by the council at an annual session since the council was organized. At the end of this session four decisions were handed down. In no other cases presented by individuals or by official bodies in the church did the council have the necessary jurisdiction.

One member of the council, J. Ernest Wilkins of Chicago, was detained at home by illness. He was discharged from the hospital, after a month's serious illness, just the day before the council met in San Antonio. His physician persuaded him to cancel his reservations for the trip when it became apparent that his strength was not equal to the demands of such a meeting. The sessions of the San Antonio meeting began Wednesday morning, April 26th, and lasted through Friday, April 28th. The council has for several years been following a policy of rotating its annual meetings among the several jurisdictions of the church.

The cases in which decisions were handed down were as follows:

The Little Rock Conference Case

At the 1949 session of the Little Rock Annual Conference, a member in full connection was automatically located under the provisions of Paragraph 347 of the 1948 Discipline. He had been admitted in 1940 under the three-fourths rule (Paragraph 323) and a requirement of two years post-graduate study had been added to the regular four years course of study. He had finished the four years regular course in five years but had not completed the additional two years of graduate study within the eight year limit specified in Paragraph 347. The Judicial Council was petitioned by the annual conference for a declaratory judgment with respect to the interpretation of Paragraph 347.

In May, 1946, the Judicial Council decided (In Re: Executive Sessions of an Annual Conference Excluding Lay Members, pages 104-107, "Opinions and Decisions of the Judicial Council of The Methodist Church") that there is no authority "in Paragraph 914 of the 1944 Discipline for declaratory decisions in response to appeals from Annual Conferences." Lacking jurisdiction at this point, the Judicial Council found it did have jurisdiction to review the decision of law made by Bishop Martin in sustaining the action of the Conference Board of Ministerial Training and Qualifications. The decision was that there is no basis in Paragraph 347 for the automatic location of a member of conference in full connection who has finished the regular four years course of study in the stipulated eight years but has not completed also the additional two years of graduate study required by conference because the member was admitted under the three-fourths rule. A member who does not finish his work in the time stipulated by the Annual Conference may be located by vote of the conference for that reason but the authority for this action would not be found in Paragraph 347.

The Germany Central Conference Case

Mindful of the statement in the Discipline of 1944 that no Annual Conference would be permitted to continue with less than 25 ministerial members after 1948, the Germany Central Conference at its session at Frankfurt on October 9, 1948, reduced the North-East Germany Annual Conference to the status of a Provisional Annual Conference. When the 1948 Discipline arrived in Germany, it was discovered that the General Conference at Boston had extended that time limit for small annual conferences to 1952. Since the action of the Central Conference had been taken under a misconception of the provisions of the 1948 Discipline, the Administrative Committee of the Central Conference at a later date reversed that action. The question of the legality of this action having been raised, the Judicial Council received Bishop J. W. E. Sommer's plea for a judicial decision and declared the action of the Administrative Committee legal and valid under the provisions of Paragraph 19 and Paragraph 595 of the 1948 Discipline and the provisions of Article 7 of the Constitution of The Methodist Church of Germany.

The Basic Salary Plan

In 1949 the Judicial Council reviewed four judicial decisions given by Bishop Hazen G. Werner in the Lima District Conference with respect to the Basic Salary Plan. These decisions were upheld. One ruled that district superintendents were not included in the provisions for a basic salary plan as found in Paragraph 807 of the Discipline.

In recent months a communication from Bishop Werner called attention to a clause hitherto overlooked, in Paragraph 788 definitely providing for the inclusion of district superintendents. An examination of this provision showed that it was included only in Paragraph 788 and omitted from Paragraph 789 of the 1948 Discipline. Therefore, the council decided that the clause indicated did not govern in those conferences where the support of district superintendents is cared for through boards of district stewards.

Re-enactment of Enabling Act Contained in Paragraph 1637 of the 1948 Discipline

An inquiry having been received concerning the necessity for the re-enactment of this paragraph by the General Conference, reference was made to a decision of the Judicial Council given to the General Conference in Boston regarding other paragraphs of the same type. In this decision it was pointed out that these paragraphs, containing no time limit, do not need to be re-enacted. The finding was made with respect to the paragraph in question.

Before May 31st

A REMINDER: this is the last opportunity for local church treasurers to get World Service funds to Conference treasurers by MAY 31 — the close of the fiscal year for our Church. All World Service work until May 31, 1951 must be accomplished on the basis of funds you supply before MAY 31 this year.

CHURCH MEMBERS: assist your church and the cause of Christ by paying your pledges up to date *NOW*.

THIS IS THE TIME FOR ALL OF US TO HELP IN A NEEDY WORLD

The Parson Looks At Labor

Clair M. Cook

"The Enigma of the Year"

This column's prediction on March 1st of a probable "protracted struggle" over the Chrysler negotiations has been born out by the second longest auto strike in history. In spite of its importance, involving 89,000 workers and a billion dollars in total cost over its 99-day duration, it found comparatively little news space. A line now and then referring to negotiations in progress or a speech by some union officer was about all the publicity it had through most of its life. One columnist calls the Chrysler strike "the enigma of the year," partly because, in spite of genuine strong rank-and-file support, it was "this most genteel of labor disputes."

In this, it is a convincing sequel to the steel strike of last fall and to the strike in

t coal fields — traditionally filled with eat animosities and skull-cracking, but urred by only minor violence last year. 'he basic pattern of strikes," in the opinion John Harriman (the *Boston Globe's* "T. M."), "has changed in this country." "Not cket lines but full page advertisements in wspapers, not mass meetings but radio apals, seem to mark industrial disputes at the oment." About the only exception of note the past couple of years has been the Bell rcraft strike in Buffalo, which ended last ctober. There, although in most strikes gal action against the union and its memrs is withdrawn on the reaching of a setment, 23 union men went on trial early is month in a mass indictment for rioting d conspiracy — the first time in 30 years at the anti-rioting law has been invoked. ney face maximum penalties, if convicted, six years in jail and $5,000 fines; 116 trials all were scheduled as a result of the strike. ne "conspiracy" to "riot" was planned, it as charged, in a union meeting; but the fense showed it was a well-advertised open eeting, announced by radio, newspapers, d handbills, a fact which hardly supports onspiracy."

Not many years ago the Bell pattern was e norm, a peaceful strike the exception ther than the reverse. What has caused e change?

For one thing, unions have pretty much own up and come of age. They have won place of increasing power and respect and curity, and are modeling their actions upon at knowledge. "They no longer have to sort to muscle flexing and balancing of ips on their shoulders in order to keep up e morale of their membership." They are longer afraid of employers, nor employers raid of unions, in the sense that has so ten prevailed in the past; and fear is the eat stimulant to violence.

Employers have contributed to the peace, o. They have ceased to hire thugs and com ny police equipped with small arsenals. hey have found it paid off only in ill-will d even greater trouble; production was mpered, not stimulated — and the drive for oduction is still paramount in industry.

But perhaps as great a tribute as any should to the public whose opinion is the all-imrtant arbiter in the long run. Americans e universally interested in seeing as fair ay in industrial as in sporting contests. A sort to violence is about the quickest possie way to bring down censure on the heads the party which breaks the established les of the game; but it is only since the agner Act that any real rules, and any lferee, have been in effect. The country is ell rid of strike violence; and the sooner e non-violent strike process can also be elimated by peaceful negotiation, the happier ill be all three — company, union, and the neral public.

Worcester Conference

Donald D. Douglass

The Worcester District Conference under the direction of the Rev. Charles T. Allen met in the Wesley Methodist Church, Worcester, Mass., on May 8th. Attendance was high throughout the day with 192 being present for the laymen's banquet in the evening.

The Rev. Claude Voorheis, reporting for the district committee on Christian Education, said that during the past year clinics and workshops had been conducted at Maynard, Milford, Leominster, and Saxonville. The sub-district youth groups are now well organized and efforts are being directed toward the organization of young adult groups. The coming year is to feature well-planned workshops on a sub-district basis.

The evangelism committee report was presented by its new chairman, the Rev. C. Malcolm Keir. The district committee will offer a new program for the coming year. District directors are planning to assist the local church, upon their request, for aid in directing local programs.

The W.S.C.S., under the leadership of Mrs. Willard Osborn, has been able to extend its services through the boards visiting every church within the district. Special attention was called to the Milford W.S.C.S. for a 300 per cent increase in membership during this past year. This fall is the 10th anniversary of the W.S.C.S. and it is planned that every society will arrange to visit one other society and take them a birthday cake.

The Rev. Lloyd Duren, chairman of the district licensing committee, recommended the licensing of the following as local preachers for the first year: Robert Meister, Maynard; Frederick Donaldson, East Templeton; Ernest E. Pervier, East Templeton; Blaine Taylor, Oxford.

The following were recommended for the renewal of their local preachers license: Mearle H. Jay, Lowell; Edward Swenson, Epworth, Worcester; Clifford Merrill, Centralville, Lowell; Robert Dunlap, Milford; William Nims, Trowbridge, Worcester; Arthur Worthley, Highland Union, Lowell; Ernest Maloney, Natick; Olaf A. Myhr, Highland Union, Lowell; Paul D. Woodbury, Jr., Covenant, Worcester; Charles L. Knight, Jr., Framingham; Lindsey Varnum, Southbridge; Mrs. William F. Koonsen, Barre; Herbert W. Wheeler, Covenant, Worcester; Charles Chakour, Covenant, Worcester; Miss Clara Saunders, Charlton City; Raymond Harsha, Charlton City; Burton Spongforg, Quinsigamond, Worcester; Robert M. Clogston, East Templeton; Willard Osborne, Shrewsbury; Alfred Carroll, East Douglas; Elmer Bigwood, Cochichuate; Herbert G. Nabb, Graniteville; John A. Caswell, Whitinsville; Dr. Laurence A. Averill, Wesley, Worcester; Mrs. Charles W. Delano, Wesley, Worcester; Farnham B. Goulding, Wesley, Worcester; Seymour W. Hund, Wesley, Worcester; Winthrop G. Richards, Wesley, Worcester.

The district conference recommended that seven be recommended to the New England Conference for listing as Accepted Supply Pastors, five to be recommended for admission on trial, two to be recommended as deacons, and two as elders.

Special mention was made at the conference of:

1. That May 30, 1950 is to be the 50th wedding anniversary of the Rev. and Mrs. Joseph M. Shepler of Townsend.

2. That a daughter was born to the Rev. and Mrs. Foster Williams, and a son to the Rev. and Mrs. Donald D. Douglass.

3. It was announced that the Rev. Stead Thornton, who has served 12 years at the Trowbridge Memorial Church, Worcester, will be asking for retirement at this coming annual conference.

4. It was announced that the Rev. William Osborn of East Templeton will be moving his residence to New Hampshire.

The Federated Church of Ashland, Mass., has expanded its ministry by offering its services during the month of May over the air to the sick and shut-in. The services every Sunday morning will be broadcast during the month over WKOX (1190) at 10:45 a.m.

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Streptomycin By Air Mail

The Japanese bombed Hinghua Ba Church in Sarawak until it was a pile of splinters. The pastor did a magnificent piece of work in holding his congregation together — worshiping in a nearby school room.

When his struggles were at their greatest, his wife was stricken with tuberculosis of the larynx. She was told that the only possible treatment that would save her life was streptomycin. The drug was not available in Sarawak.

Upon receipt of a telegram MCOR sent the necessary medicine by air mail, and she is rapidly recovering.

Tribute To Bishop Edwin Holt Hughes

Raymond H. Huse

The first sentence Bishop Hughes spoke to me was at the Maine Conference where he was presiding as a youthful bishop and I was visiting the conference as a youthful district superintendent. These were the words, "How do you pronounce your name?"

I said, "When I was a boy in a Massachusetts city the Hughes family pronounced their name *Hughes* and most of them were Irish Catholics and we were very careful to tell our schoolmates that our name was not *Hughes* but *Huse*. But as the years went by and statesmen, governors and bishops spelled their name *Hughes* and pronounced it accordingly, we were glad when people called us *Hughes*." I think because of the similar name, we had a certain kinship of spirit that stayed with us through the years, and I have been lonesome ever since the bishop went to heaven.

Bishop Edwin H. Hughes began his ministry in the New England Conference about the same time that I began mine in the New Hampshire Conference. Charles Parkhurst, the editor of ZIONS HERALD at that time, took him under his wing and featured his plan for personal evangelism. Briefly, the plan was that instead of having long drawn-out evangelistic meetings (glorious as they were), he conducted a few weeks of special services, but he won his new converts by means of personal work. We are so used to doing it this way in these days that this does not seem like a new plan, but perhaps we do not quite realize how recently personal evangelism has been developed. Charles Parkhurst said that Dr. Edwin Hughes was the pioneer.

As I have meditated upon the interesting career of our beloved Bishop Hughes, I have concluded that the outstanding characteristic, the key to his spiritual success, was *loyalty*. In the first place, he was loyal to his own folks. His father was an old-time Methodist minister and very much appreciated his ministerial sons. Someone once said to him, "I heard your son, Bishop Edwin Hughes, preach yesterday and he is the greatest preacher I ever heard." The old man replied, "Did you ever hear Matt?"

The Hughes boys, Ed and Matt, had an agreement that which ever one of them got the fewer votes for bishop should withdraw from the race and turn his strength to the other. That brought about the election of the younger brother, Ed. He told me he had eight restless years but was happy indeed when in 1916 Matt was elected, and the two brothers had a few happy years of fine fellowship before Matt was suddenly called to the life eternal.

Fred Morgan was sent to General Conference to represent ZIONS HERALD. It became evident that Edwin Hughes was to be elected, so Dr. Morgan went to him to get his picture for ZIONS HERALD. He said, "The matter is not settled. I don't want you to have it now." So Morgan reluctantly left him. As the election simmered away it became still more evident that Hughes was the choice of the General Conference. Dr. Morgan came to him again and said, "This matter is sure now and I must have your picture to get it in ZIONS HERALD in time." "Well, all right, come this way," and Hughes brought out a satchel full of pictures of himself ready for use, should the occasion require it. I think you brethren will appreciate this human touch!

Secondly, Bishop Hughes was loyal to his friends. Here is a characteristic incident. The writer of this tribute had written a book called "Letters on the Atonement" and had sent a copy to Bishop Hughes. That was unnecessary since the publishing house gave all the bishops copies of all books published. Bishop Hughes was in Europe at the time — those were the terrible days of World War I. A preacher in the South became alarmed at the theology expressed, especially criticisms of John Wesley. He wrote the bishop about it and asked, "Who is this man Huse? Does his work compare with that of John Wesley?" Bishop Hughes wrote in reply, "If you are sincere in your question as to who Dr. Huse is, I will say he is one of the most successful pastors and district superintendents, and I have never heard him speak ill of his brethren." The illustration is given as an illustration of his loyalty to his friends.

The boys who were his schoolmates at Boston University were sure of his abiding affection. 1916 was General Conference year. That was the year we all expected that Cramer would be elected to General Conference. Instead the brethren turned to Garland. After it became evident that Cramer would not be elected, the bishop sent for him, put his arm around him and said, "I want to hug you." He thus showed the true sympathy he felt and comforted his friend.

Thirdly, the bishop was not only loyal to his family and to his friends, but he was loyal to The Methodist Church. When I was growing up, Methodists were the poor relations among the denominations in New England. After Bishop Hughes was assigned to the Boston Area, Harvard University wanted a special speaker for some event. They sent for Hughes, for all he was a Methodist, and our preachers have sat with the kings ever since!

Another characteristic of Bishop Hughes was his love of children. He not only had eight children of his own but showed loving interest in all children, especially those of the manse. He said, "If a person does not love children, there is something the matter with him."

One time he came to my church at Geneva to be our guest speaker. We were anxious to have our daughter become acquainted with him, but just at that time she was eager to have her first pair of pumps. She teased her mother in whispered tones to buy some for her right away, and thus she interrupted the opportunity to talk with the bishop while the ladies of the church were making the last minute preparations for the banquet. We were greatly disappointed and ashamed, but it tickled Bishop Hughes' sense of humor. He scribbled a few lines and passed them to us to read:

"There was a little girl named Huse
Who wanted a new pair of shoes.
But the hour was noon
And that was too soon
And that gave her a fit of the blues."

Bishop Hughes was an old-fashioned preacher, not only in his loyalty to the faith of the fathers but in his heroic loyalty to the great reforms. Even Methodists are backslid

A REMINDER —

THIS is the last opportunity for local church treasurers to remit all World Service and Conference benevolence funds to Conference treasurers by MAY 31.

ALSO, all members to pay their pledges up to date to aid the work of World Service, in local Conferences and all over the world, during the coming year.

MAY 31 is the deadline — the end of the fiscal year for benevolence money to be in Conference treasurers' offices. Your devoted interest and cooperation is earnestly requested, *NOW!*

THE WORLD SERVICE AGENCIES OF THE METHODIST CHURCH
740 NORTH RUSH STREET • CHICAGO 11, ILLINOIS

g! The article published in the *Christian dvocate* since his Home-going was typical d timely. He showed from references both om the Old and New Testaments how uch there is in the word of God against e use of intoxicants. He was a fearless ghter for total abstinence! "Oh, God, to may grace be given to follow in his train!"

I suppose if I were to ask what is the most nportant work of a bishop, you would anver, "making the appointments." I do not ink that is so. I think the most important ork of a bishop is preaching the Gospel. I n sure that was the case in the work of shop Hughes. His preaching was of the d-fashioned order. Many of our younger inisters preached from a subject instead of a xt. Bishop Hughes took a text and stuck to and we could always remember his serons!

I well remember his sermon on Nicodemus. hese were his three points — Fear of others: He came to Jesus by night." Fear of self: Can a man be born when he is old?" Fear God: Christ sought to dispel the fear that icodemus had of God by saying, "God sent t His Son into the world to condemn the orld, but that the world through Him ight be saved. He that believeth in Him is t condemned, but he that believeth not is ndemned already because he has not beeved in the name of the only begotten Son God." John 3:17-18.

In connection with the thought of the fear God, the bishop said, "I think some young eople are afraid to promise that they will do hatever the Lord asks them to do because ey are afraid He will call them to do things yond their strength." He said, "You can ust God," and he gave this illustration: "I ve a little daughter who likes to have her wn way. Now suppose some day after I ve returned from one of my trips, she mes down the path to meet me and says, Daddy, I have decided you know better than what is best for me and from now on I am ing to do whatever you want me to.' Do u suppose I would then decide to give her rd things to do, tasks beyond her strength? would not be as mean as that, but I would all the more careful to fit the tasks I gave r to her strength. And *am I more kind an God?"*

Since I have been a member of a Methodist nference, I have heard some great preachrs: Bishop Warren with his quiet dignity, ishop Fowler with his unearthly eloquence, ishop Goodsell speaking with a voice like a ll-tone organ, and Bishop Quayle, the nique and matchless. From the standpoint what a sermon is for, my dear namesake xcels them all. In his sermons he gave a rong evangelistic appeal, making it clear at all have sinned and showing just how to ceive Jesus Christ as a personal Saviour. Finally, Bishop Hughes was a great Chrisan. He did not profess a high state of grace. t he said, "If ever I am entirely sanctified, it is when I lead in public prayer. Then God seems very near to me."

OUR NEW PENSION PLAN WILL DO IT!

By Its Transitional Fund
Our Present Retired Shepherds Of Souls
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BUT TO DO THIS IT WILL NEED CONTINUING GIFTS!
IT NEEDS YOUR GIFT NOW WHETHER LARGE OR SMALL!

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581 Boylston St., Boston 16, Mass.

Methodists Accept Government Funds

DURHAM, N.C. (RNS) — Duke University, a Methodist institution, has announced it will accept state and federal funds to aid in the construction of a million-dollar nurses' home.

The nurses' home, to be used in connection with Duke Hospital and the university's School of Nursing, was made possible by a gift of Mrs. Elizabeth P. Hanes, widow of the late Dr. Frederic M. Hanes of the Duke School of Medicine.

According to the announcement, the gift will be augmented by the federal government to the extent of $440,000.

D.P. Doctors For "Emergency Areas"

NEW YORK —Obstacles that prevent D.P. doctors from engaging in general practice in the United States may be removed in South Dakota, if a plan now being considered by the state's Board of Medical and Osteopathic Examiners is adopted.

Under this proposal, D.P. doctors, after a year's internship at a hospital in the state, would be permitted to practice medicine in communities declared "emergency areas" because of a lack of doctors.

Nine communities in South Dakota have already been classified as emergency areas and 12 more have applied for that status. Five other communities, rejected at the board's meeting in January, have indicated they will re-apply in July in the hope that the board will reverse its decision.

Anticipating adoption of the plan in the near future, a request has been made to the National Lutheran Council's Resettlement Service for four or five D.P. doctors. According to Miss Samilena Rasmussen, representative of the Resettlement Service in South Dakota, they will be employed by the Sioux Valley Hospital at Sioux Falls, which has been designated as the re-training center for D.P. doctors.

While many country communities in the United States badly need a doctor of their own, hundreds of qualified European physicians are living in displaced persons camps, waiting for a chance to resume their profession. Regulations in the various states against the practice of medicine by foreigners without U.S. licence have created a barrier preventing rural areas from obtaining the services of D.P. doctors. This barrier is slowly being broken down.

Catholics Protest

HARTFORD, Conn. (RNS) — Distribution of Bibles among school children will be a major topic of discussion at the June meeting of the Board of Education in nearby Rocky Hill.

The matter has been brought up by a letter of protest from Roman Catholics in the community to the State Board of Education.

It started last February when the Gideon Society received the approval of the Rocky Hill Board of Education to distribute Bibles to public school pupils who wanted them. The Catholic group protested then through a member of the local school board. The distribution of Bibles stopped.

Then in April a member of the Gideon Society spoke in the school and left some Bibles for pupils who might want them.

A joint committee from the Catholic Men's and Women's Club of Rocky Hill wrote letter to the State Board informing it of what had happened and asking action to stop the Bible distribution.

The state board has referred the matter back to the local board which has invited members of the Catholic committee to its next regular meeting to discuss the matter.

PERSONS

Representatives of four conferences of Methodism recently spent two days at Rolling Ridge, North Andover, Mass., planning for an Area Youth Leadership Training School to be held at the Methodist Camp of the Maine Conference at Winthrop, Maine, August 13th to 20th, 1950. The Rev. Joseph Bell, a member of the Youth Department of the General Board of Education of The Methodist Church, Nashville, Tenn., was in charge of the planning conference. Three executive secretaries of conference Boards of Education were present: the Rev. Fred Dyckman of the New England Southern Conference, the Rev. G. Duncan Moores of the Maine Conference, and Miss Edith M. Jordan of the New England Conference. Miss Clara Pearl Dyer of Providence, R.I., a returned missionary from China, and the following ministers who are in charge of youth work in their conferences were present: Miller Lovett, Medford; Herman Berlin, New Bedford; Adam Schutz, So. Yarmouth; Harold Keir, Concord, N.H.; and William Davis, Sunapee, N.H.

New district officers of the Boston District Young Adult Fellowship include Miss Edna F. Blackney of Newtonville, president; Josef C. Mueller, Jr., of West Roxbury, vice president; Miss Adelaide Todd of Cambridge, secretary-treasurer; Miss Beverly Belcher of Winthrop, worship chairman; and Ernest Spence of Dorchester, recreation director. These persons were elected at the recent District Round Table held at First Methodist Church, Winthrop. Leaders taking part in the program were Dr. Dwight C. Smith of Mount Vernon Church, Boston, who was the inspirational speaker; William J. Hamilton, West Roxbury Congregational Church; Jackson Burns, Harvard-Epworth Church, Cambridge; Sam Hedrick and Jesse Cornelius of Boston University; Guy Allen, First Methodist Church, Dorchester; Willis Browning, Church of All Nations, Morgan Memorial; and Francis C. Wilson, West Roxbury Methodist Church.

Miss Geneala Van Valkenburgh, daughter of the Rev. and Mrs. Wm. B. Van Valkenburgh of Biloxi, Miss., will graduate from Millsaps College, Jackson, Miss., next month. Miss Van Valkenburgh has dedicated her life to Christian service in the field of M.Y.F. work.

The Annual Meeting of the New York Deaconess Association was held in the association's sixteen story Deaconess Home and apartment building on Madison Avenue in mid-town Manhattan on May 8th. The president, Dr. Allen E. Claxton, pastor of Broadway Temple Methodist Church in New York City, presided. An address on "The Place of Women Workers in the Modern Church" was given by Dr. Dean G. McKee, president of the Biblical Seminary in New York. Resolutions calling for a sweeping reorganization of deaconess work in The Methodist Church, especially with respect to appointment and security, were unanimously voted by two hundred members of the association.

Arthur T. Vanderbilt, Chief Justice of the New Jersey Supreme Court, will be the commencement speaker at Ohio Wesleyan University June 12th, it has been announced.

Holts Sail For Europe

MONTREAL — The president of the Methodist Ecumenical Council, Bishop Ivan Lee Holt of St. Louis, Mo. and Mrs. Holt, sailed from here May 5th aboard the SS Empress of France for Liverpool. In England Bishop Holt will meet with Methodists to plan for the coming Ecumenical Methodist Conference to be held in Oxford August 28-September 7, 1951. Following the consultations in London the Holts will spend time in France, Italy and Switzerland, returning to England for further conferences before sailing for America the last of June.

Promise Postponed

Last week in our editorial concerning *The Christian Century's* unfair criticism of our Methodist support of Church World Service, we promised that in this week's issue we would present a full statement from our Methodist Committee for Overseas Relief. Bishop Lowe has been unable to get the statement to us by press time, but assures us that it will be forthcoming and in our hands in time for next week's issue.

Funeral services were held in E. Rochester, N.H., on May 11th for Ray Dorr, 62, and Harold Dorr, 37, victims of a boating accident in Meredith Bay, Lake Winnipesaukee. Both father and son were drowned when high winds overturned the boat in which they were fishing. Local stores were closed during the service out of respect for the two men who operated a filling station in Rochester. Mr. Ray Dorr was the father of Mrs. Edwin H. Prescott of Williamsport, Pa., former organist in the Methodist church in East Rochester.

The College Avenue Methodist Church of West Somerville, Mass., is celebrating the 25th anniversary of its dedication during the week of May 21st to 28th. The Rev. George E. Heath, pastor of the church from 1917-1928, was the guest at the Sunday morning service on May 21st. The Youth Fellowship Installation took place at 7 p.m. that evening. A Youth Banquet was held Monday evening, and the Anniversary Banquet takes place this evening, May 24th, when the former pastors of the church will be guests and Bishop John Wesley Lord will deliver the address. The Rev. Guy H. Wayne is the minister of the church.

Bethany Methodist Church in East Rochester, N.H., received the largest class of new members in its history on April 16th. Seven entered by transfer, 16 on profession of faith; 14 adults were baptized.

The students and faculty of Westminster (Md.) Theological Seminary recently attended the sixth annual one-day lecture series sponsored by the Washington, D.C. Federation of Churches and the Howard University School of Religion, held at Howard Rankin Memorial Chapel. Dr. H. Richard Niebuhr, professor of Christian ethics at Yale Divinity School, gave three lectures on "The Gospel for a Time of Fears." Also attending were the students and faculty of Virginia Theological Seminary, Alexandria, and clergy and laymen of Washington and vicinity.

Mr. Howard W. Selby, of 219 Chestnut St., West Newton, Mass., has returned from Florida following his recent illness. While Mr. Selby is not able to receive visitors, his many friends will be glad to know that the latest reports indicate that his condition is greatly improved.

Following a shock suffered during the recent sessions of The New Hampshire Conference, the Rev. Claude E. Adams of Littleton, N.H., died at his home last Wednesday, May 17th. The funeral service was conducted at Fairmont, Indiana, on Saturday, May 20th. Mr. Adam had served as chaplain in the U.S. Army during the recent war.

Miss Eleanor Neff, a member of the staff the Board of Missions and Church Exten- n of The Methodist Church, and daughter Mr. and Mrs. Emil Neff, of 1409 West e., The Bronx, New York City, was mar- d in Washington, D.C., on May 16th to Rev. A. Stauffer Curry, son of Mr. and s. Amos K. Curry, of Palmyra, Pa. Dr. rry, an alumnus of Elizabethtown College, lds a Bachelor of Sacred Theology degree m Westminster Theological Seminary, ryland, and a Doctor of Philosophy degree m New York University. He was former- on the staff of the General Board of the urch of the Brethren, and is now execu- e secretary of the National Service Board Religious Objectors, Washington, D.C.

Bishop John Wesley Lord announces the lowing post-conference changes in the ine appointment list: H. A. Grant to esque Isle and Mapleton for his eighth ar of service on that charge; H. J. Rowley m Woodland and Alexander to Houlton d Smyrna Mills; R. W. Moody to Bucks- rt, North Bucksport, and Orland for a rth year. A new pastor for Woodland d Alexander is yet to be appointed.

Appointment of Dr. Louis W. Norris, head DePauw University's department of phi- ophy and religion, as Dean of the univer- y, succeeding Dr. Edgar C. Cumings, who ll assume the vice-presidency of Coe Col- ge, Cedar Rapids, Iowa, was announced ently. A graduate of Otterbein College, . Norris joined the DePauw staff in 1946. e previously had been vice-president of ldwin-Wallace, Berea, Ohio, 1939-46. Or- lined in The Methodist Church, he served pastor in Dunstable, Mass., 1930-37. From 37-46 he taught philosophy and religion at ldwin-Wallace. He holds the S.T.B. de- ee and doctorate of philosophy from Bos- n University, and studied also at Harvard d the University of Berlin.

Mary E. Skinner

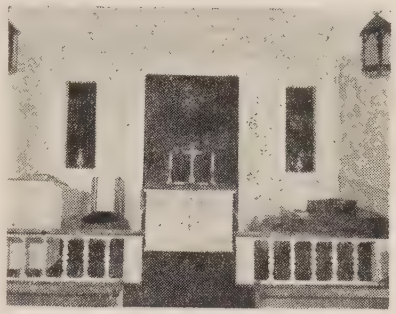
Nashville, Tenn. — Miss Mary E. Skinner, rector of the Department of Christian Ed- ation of Children of the General Board of lucation, died here May 8th. She had been for about twelve months and seriously ill nce Jan. 8th.

Miss Skinner came into religious education om a position in the State Department of lucation of the State of Alabama. Feeling at God was calling her to definite religious rvice, she left the public school field to be- me director of Christian education in First ethodist Church, Talladega, Alabama, of hich Dr. Clare Purcell, now bishop, was en the pastor. From this position she came the General Sunday School Board of the hurch, South, as director of the Children's epartment. At the time of union, she was ected director of the Department of Christian Education of Children in the new Board of Education.

In paying tribute to Miss Skinner, Dr. J. Q. Schisler, executive secretary of the Division of the Local Church, said: "She brought to her work rare devotion and insight. Her work was her life and the children of the church her chief concern. We shall sorely miss her in our counsels."

Prayer service was held in Nashville Tuesday, May 9th, and burial services in Demopolis, Alabama, the following day.

New Chapel In Melrose



Pictured above is the new chapel in the First Methodist Church in Melrose, Mass., where the Rev. Lemuel K. Lord is minister. The chapel was designed by Whittemore Associates, Inc., of Boston.

Board Of Pensions

The Board of Pensions of The Methodist Church in annual session in Chicago May 2nd heard its executive secretaries and treasurers report steady progress.

Bishop Ivan Lee Holt of St. Louis presided at the meeting of the general board and its Missouri Corporation, while Bishop Marshall R. Reed of Detroit was in the chair for meetings of the Illinois and Maryland Corporations.

Both Dr. Thomas A. Stafford of Chicago, executive secretary of the Illinois Corporation, and Dr. A. Thomas McIlwain of St. Louis, executive secretary of the Missouri Corporation, reported on rising annuity rates, increased support of the reserve pension fund, and a growing pension-consciousness throughout the church.

Among those representing the Northeastern Jurisdiction at the meeting were: the Rev. D. J. Imler of Belmont, Mass., and Miss Margaret Currie of Saco, Maine.

Camp Aldersgate

The Rev. F. A. Dyckman announces that the summer program at Camp Aldersgate, North Scituate, R.I., will start this year with a weekend conference for college students, June 23th to 25th. The Rev. P. M. Spurrier is the dean. Advance registration will be $1.00 and board and room expenses are $4.50.

For seniors and older youth, ages 15-23, there will be a Methodist Youth Fellowship Assembly held the week of June 25th to July 1st. The Rev. Morrill C. Martin is the dean. Two M.Y.F. Institutes will be held July 2nd to 8th and July 9th to 15th with the Revs. Harvey K. Mousley and A. Leonard Miller as the respective deans. Expenses for the week are advance registration of $2 and board and room charge of $15.

For intermediates, ages 12-14, three Christian Adventure Camps are planned for July 16th to 22nd, 23rd to 29th, and July 30th to August 5th. The respective deans are the Revs. Larry F. Almond, Burt L. Hilton and Richard G. Colby. Expenses for the week are advance registration of $2 and room and board charge of $15.

A Young Adult Assembly, ages 23-35, will be held August 5th and 6th with the Rev. Ralph E. Henard as dean. Advance registration will be 50 cents, three meals $2.00.

Registration for all the above should be sent with the fee to the Rev. George S. Bieber, 10 Bigelow Street, East Hartford, Conn.

A Woman's Society Weekend is planned for August 11th to 13th when Mrs. Wesley C. Green will be the dean. The advance registration of $2 should be sent to Mrs. James Caffelle, 203 Pearl Street, Brockton, Mass. Board and room charges will be $6.50.

EVENTS

Bishop King And Dr. Clemens At Bennett

Greensboro, N.C. — Two distinguished religious and educational leaders will deliver the main addresses here as Bennett College holds its 77th commencement exercises, May 26th to 29th, President David D. Jones has announced.

Bishop Willis J. King of Monrovia, Liberia, will give the baccalaureate address and Dr. Norman W. Clemens of Wilkes-Barre, Pa., will deliver the commencement address.

Bishop King will speak to the Bennett Class of 1950 at the baccalaureate service, Sunday, May 28th at 4 o'clock in Annie Merner Pfeiffer Chapel. Assigned to Liberia, West Africa in 1948, four years after he was elected to the highest office of The Methodist Church, Bishop King entered the ministry in 1911. The author of several books, he is a member of the American Academy of Political and Social Science, the Commission of Unification of Methodist Churches in America, and the National Preaching Mission Staff.

Dr. Clemens, an outstanding clergyman of The Methodist Church, is vice-chairman of the Board of Ministerial Training and Qualifications of the Wyoming Methodist Conference. He will deliver the commencement address Monday morning, May 29th, at 10:30 a.m. in the college chapel.

Lucy Stone Home

The famous old Lucy Stone Home, a landmark for more than a century on Pope's Hill, Dorchester, Mass., will become the full property of the Morgan Memorial, with the recent passing of Alice Stone Blackwell, a director of Morgan Memorial for many years and daughter of Lucy Stone.

This announcement was made on May 13th by Fred Moore, executive secretary of the institution and associate in the work for more than 50 years.

The 18-room house was occupied by Lucy Stone, great exponent of woman suffrage from 1870 to 1893 and many outstanding leaders of the nation have been guests within the historic edifice. The building, and 10 acre property, overlooks Boston Harbor, and has been used by Morgan Memorial for 30 years for summer children's work and for official meetings and social activities for youth groups.

A large library of several thousand volumes at the home will be moved to various women's institutions of learning to which they have been deeded.

Mr. Moore stated that the property would be known as the Lucy Stone Homestead and full-time acquisition would enable the Morgan Memorial to carry on a larger children's work. Last summer more than 1,000 youngsters from the crowded tenements of the South End, often with their mothers, enjoyed the spacious grounds about the home on daily outings.

Bishop Baker's Portrait Presentation

Over 450 parishioners, friends, and alumni of the Wesley Foundation at the University of Illinois and Trinity Methodist Church, Urbana, gathered to see the unveiling of an oil portrait of Bishop James C. Baker of the Los Angeles Area of The Methodist Church, Sunday, April 30th.

Presented to the foundation by members and friends who have been associated with the bishop, the portrait is the first visible symbol of Bishop Baker's founding of the Wesley Foundation movement on the university campus in 1913. Methodist student religious centers have since been established on 160 campuses.

Painted by Prof. C. E. Bradbury of the school of fine arts at the University of Illinois, the portrait was unveiled by Mrs. Lois Bobrick, New Rochelle, N.Y., daughter of Bishop and Mrs. Baker. The picture shows the bishop wearing his robe with his doctorate hood from Illinois Wesleyan University. The open Bible on the table beside him signifies the one presented to each bishop at his consecration. The Discipline and the Book of Worship are also in the picture.

Prof. Lloyd Morey, chairman of the portrait committee, presided at the ceremony. Bishop J. Ralph Magee of the Chicago Area, president of the Wesley Foundation corporation, accepted the portrait and Dr. Paul Burt, director of the local foundation since 1928, expressed appreciation for receiving it.

In informal response, Bishop Baker called the portrait "a symbol of our past and present belonging," adding, "This room is full of memories and precious experiences." Praise was given Mrs. Baker for contributing much to her husband's work.

Messages of tribute and greeting were delivered by Prof. P. L. Windsor, chairman of the board of trustees of Trinity Church; the Rev. I. Wayne Leighty, Sycamore, Ill., president of the Wesley Foundation alumni association, and Dr. Hiel D. Bollinger, secretary of the department of college and university life of the General Board of Education. Dr. Bollinger presented the Bakers with a book of greetings from the other Wesley Foundations.

Warned Against Pietism

Geneva (EPS) — Christian youth leaders should not depend on outward displays of pietism or on preaching evangelism, according to Miss Edith Lesley Sewell, a London social service worker, speaking at the fourth conference of European Christian Youth Leaders at the Austrian Evangelical Youth Center, Villach, Carinthia, recently.

Today while society in general shows "apathy towards morality and religion," young people are faced with the basic problems of sex and religion, said Miss Sewell. Addressing the group of 58 youth leaders, she warned that evangelism can only be relevant to young people if its leaders sincerely live by the Christian Gospel.

Young people are aware of the heresy of the church in being concerned only with their souls and not with their whole personalities, said Pastor Jean Jousselin, general secretary of the Protestant Youth Council of France. Accusations of exclusiveness leveled against Christian youth groups are often justified, he added, as most of them are too old-fashioned to serve the needs of modern young people.

Among those discussing evangelism problems at the Austrian conference were youth leaders from Switzerland, Finland, Madagascar, the U.S.A., and refugee youth leaders from Hungary, Latvia and Russia. Next year's meeting, to deal with the problem of the Christian family, including a Christian interpretation of the sex problem, will be held at the Agape youth camp of the Waldensian church in northern Italy.

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The Homemaker's Corner

Mrs. Harry A. Burnham

Again May spills its wealth of flowers into every churchyard in the country; flowers which have been hidden under a heavy blanket of snow now sing aloud of resurrection and of beauty.

In a little country cemetery which was reached by driving through a rough field and over a grass-grown, abandoned road, we saw an old slate slab, tipping slightly, the carved letters almost obliterated. But at the foot of that slab was a glass jar filled with a large bunch of dandelions.

There was something sacred about that mute token of love and respect which had been placed there by someone who could not possibly have known the person who had found his resting-place on that hillside at least four generations ago. The name was a familiar one in the vicinity. Evidently some descendant had wished to express appreciation for the ancestral acres, and to the founder of a church long ago burned and replaced by a modern one down in the valley.

Many dates have been given for the first Memorial Day observation, most of them mentioning fairly recent times. But memorial days have been observed, according to historians, from the times of ancient Greece, when women crowned the heads of their dead with flowers.

Ovid, writing to his wife, said, "But do you perform the funeral rites for me when dead and offer chaplets with your tears. Although the fire shall have changed my body to ashes yet the sad dust will be sensible of your pious affection."

It seems to me that God must be sensible of a bunch of dandelions, gloriously yellow and verbally eloquent as the one remembered lies:

"Under the sod and the dew,
Waiting the judgment day."

A woman once said that she had put a bouquet on the grave of a person who had irritated her very much in life. They just didn't "click," as she expressed it. But she said that it seemed to her that she had erased all of that with those flowers.

atch Your Diet

Ve live in a world of multitudinous im-ssions and demands. Certainly, as we ebrate the centenary of William Words-rth we realize the truth of his famous e, "The world is too much with us; late l soon. . . ."

What an avalanche of opinions and impres-ns are pouring in on us all the while, m the press and from the radio. Often at we call our convictions and opinions simply the echoes of other peoples' view-nts. There is propaganda to the right of and to the left of us. We are often the tim of plausible statements which may be the clever defenses of special interests. There is absolutely nothing more essential these days than that a Christian — that is, who undertakes to stand in the midst of whirling opinions of a day like this for at Christ would stand for — needs to tch his diet, so far as the literature which devours is concerned.

There are not many spiritual vitamins in ich that the daily press and the monthly gazines have to say with regard to the esent world situation. This is not to dis-unt such articles. They give us viewpoints d appraisals, and ofttimes unbiased facts, at are essential for an intelligent under-nding of these perplexing days in which live. But every wise and alert Christian ll see to it that this secular diet is balanced the spiritual food which only religious urnalism can provide. Here are antidotes the poison of specious propaganda. Here emphasized the spiritual verities without ich this glittering, gadget-conscious and ammon-mad civilization of ours will go on stening to collapse. Here are interpreta-ons from a Christian point of view with-t which there can be no true appraisals of rrent trends and world happenings.

Nothing would bring more worthwhile sults for the kingdom of God on earth than r church people to take and read the weekly ublications of their church. Someone has id that we are 'down' on the things we are t 'up' on. There are a multitude of peo-e inside our churches who are either in-fferent to, or, perhaps, "down" on, certain ings about which they would be enthusi-tic if they regularly read the pages of some eat church paper.

The tragic fact of our modern Protestant m is that there is a great host of people ho have taken solemn vows of loyalty at me high hour at a sacred altar and, yet, ho have no zeal and no devotion, and are ot harnessed in any definite way to the ost exciting enterprise in the world, namely, aking the world Christian.

Well, after all this, it is time to point to a eligious journal which will fulfill all these ings which we have suggested. That paper "Zions Herald, the Free Voice of Amer-an Protestantism, published every week by e Boston Wesleyan Association, Boston, Massachusetts." Its young editor is the Rev. Emory Stevens Bucke, D.D. Dr. Bucke is a favorite in the Foundry pulpit and is on the list again for this coming summer.

We pick up at random a copy of Zions Herald lying here on our desk. Think of what it would mean for every member of a church to read such articles, week by week, as are suggested by the following titles: "American Values — Are They Adequate?"; "The Pink Fringe Accusation;" "Our Faith in Prayer;" "Relevant to the Economic Order;" "What's New in the Bible?" "I Turned from Communism to Christianity," etc., etc. Of course, one would not be expected to agree with everything that appears in a weekly of this sort, which is, by the way, the oldest Methodist paper. No intelligent person wants a publication which does nothing but confirm his personal attitudes and convictions, which feeds his pet peeves and stroking his prejudices says soothingly — "Pretty Pussy," and puts ditto marks under his own ideas.

• • • • • •

The Spirit is the servant of the subconscious. He gets at directly what the psychoanalyst is trying to get at indirectly: the vast, significant "six-sevenths of us" that we ourselves cannot penetrate directly by thinking or control directly by will.

* * * *

"Our Faith in the Holy Spirit"
The Advance for Christ and His Church

• • • • • •

Zions Herald is a forum. All sides of all questions are presented. If anyone reads an article with which he does not agree and can refute what is there said, the columns of Zions Herald are open to any dignified reply. What more could be asked? That does not mean that Zions Herald has not any opinions of its own. It has. It believes in a Christian social order. There could be no question marks after the affirmations of its dynamic editorials. We recommend this paper, in content and in form. It is printed most attractively. And to think that the riches of these pages, 24 of them in this issue that we happen to have before us, come weekly for only $2.50 a year. With a club rate of 20 it is only $2.00 a year. Where else could you get so much for so little?

Foundry has had a very long list of subscribers for a number of years — one of the largest. It is Foundry's loss that that list has dwindled somewhat during the past two years. It would mean much for our church and for our individual lives if, instead of decreasing, we multiplied by two the list at its highest point. Let's do it. No other paper that we know of will do more to inform, to inspire, to interpret.

We hope, as a result of this article, that you will join those in Foundry Church who are already subscribers to Zions Herald. *Reprinted from "Foundry Facts," Washington, D.C.*

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Methodism Continues In Poland

Protestant ministers in Poland have taken steps for close co-operation which may lead to church union, it is reported by a Methodist minister of Warsaw. This is part of Bishop Paul N. Garber's area, and under the "Advance for Christ and His Church," work here is being strengthened by gifts of the North Carolina, Western North Carolina, and Dakota Conferences.

An interdenominational Communion was held during the Lenten season in the Methodist church on Mokotowska Street 12.

A Reform church organ will be installed in the Methodist headquarters chapel in Warsaw.

Ministers are planning an exchange of pastors and will fill pulpits for ministers on vacation this summer.

Methodists have been given access to the Reform church on a busy thoroughfare in Warsaw.

Lutherans in a province near Warsaw, learning that Methodists were meeting in a private home, invited them to use the Lutheran church. In another place, a Methodist minister conducts services for a Lutheran congregation whose pastor lives in another section. He also holds services for Methodists, both in the Lutheran Methodist Resurrection Church.

The Polish minister writes:

"We believe that the common Lord's Table, the common sanctuary, exchange of pastors, and admittance of non-Methodists to our seminary will strengthen and cement Polish Protestantism, and in it the Methodists. We rejoice that Methodism in Poland leads the way in ecumenical work. Not losing its vitality, it is able to bring new life into old churches which are in need of a new leaven.

"Methodists will bring enthusiasm and missionary character into the old Protestant church. They are willing to help spiritually and are willing that there should be mutual material help. Discussions continue between the leaders of both churches concerning close co-operation, or even union."

Bishop Hits Mass-Type Evangelism

MANCHESTER, N.H. (RNS) — Opposition to "mass-type evangelism" was voiced by Bishop John Wesley Lord of Boston before the 121st session of the New Hampshire Methodist Conference held at nearby Groveton.

Bishop Lord declared that "exploitations should not be made of the God-given power to win souls for Christ."

"I make this comment with no bitterness in my heart," the bishop said, "but only so that we will not be misled by what we read in the newspapers."

Although Bishop Lord did not mention Dr. Billy Graham by name, it was generally believed that his remarks referred to the revival campaign recently conducted throughout Massachusetts by the youthful evangelist. The campaign was widely publicized in daily papers of the state.

In adopting a report on world peace, the New Hampshire Methodists affirmed their confidence in the United Nations, commended the program of the United World Federation, and lauded U. S. Senators Brien McMahon and Millard E. Tydings for their "vast and imaginative proposals for the immediate initiation of a moral crusade for peace."

The report also urged support of the Japan International Christian University and President Truman's program for technical assistance to underdeveloped areas.

Former President Herbert Hoover was censured in the report for suggesting a reorganization of the U.N. on less than a world scale.

McCarthy To Address Catholic Editors

ROCHESTER, N.Y. (RNS) — Senator Joseph R. McCarthy of Wisconsin will address the annual convention of the Catholic Press Association of the United States to be held here May 24th to 26th.

The Rev. Paul Bussard, C.P.A. president, said that Senator McCarthy had accepted his invitation to be the principal speaker at the convention banquet on May 25th.

Upwards of 300 of the nation's Roman Catholic newspaper editors and publishers will convene for the sessions, according to the Very Rev. Msgr. John S. Randall, managing editor of the *Catholic Courier Journal*, host newspaper, and executive secretary of the C.P.A.

Bishop Michael J. Ready of Columbus, O., Episcopal Chairman of the Press Department, National Catholic Welfare Conference, will deliver the keynote address at a luncheon on May 25th.

Delegates will attend separate meetings of the newspaper and magazine sections to hear national authorities discuss editorial, business and production problems. They are scheduled to study new photographic processes at Kodak Park here and see advancements in printing methods at the Haloid Corporation.

A manufacturers' and suppliers' exhibit will be held in Columbus Civic Center, where an exhibit on U. S. Catholic publications is also being readied.

On A Wide Circuit

W. W. Reid

The Ring of Irene . . . and Peace

It has often been pointed out that the real tragedy of war takes most horrible shape in the years after war's "end;" that the greater sufferers are not those who lose their lives in battle, but the frustrated men and women who survive; and that the major cost cannot be found in statistical tables, but in human misery even unto the third and fourth generation (if any) of non-participants.

Out of the U. S. Zone of Germany comes a story that points up one phase of this tragedy that is world-wide and century-long.

There are in Germany at least 9,000,000 women and girls who, by the simple laws of addition and subtraction and by the fact that they live in a society believing in monogamy, will never marry, never have children, never have homes of their own. They are those who would have been the wives of German young men killed in battle, permanently disabled, or "missing in action." They are those who would have been the mothers of at least 20,000,000 children, the makers of 9,000,000 homes. Their lives are frustrated, insecure, thwarted, imprisoned. Is there no escape?

Some, as occupation forces well know, have become deeply embittered, desperate, reckless; some have gone criminal, some taken the road of vice, some committed suicide. But these are the small minority: the larger numbers carry on, endeavor to adjust, try to give something to the world and to get some satisfactions from it.

Large numbers have sought in the church some mental and spiritual satisfactions, some answer to the problems that engulf them. Many Catholic young women have found comfort and release, a sense of family tie and of life purpose within the walls of convents. Many Protestant young women have sought to become deaconesses. But the principal deaconess-consecrating denominations have had to say they can now accept only young women with training as nurses. The German Protestant churches have neither the places nor the funds to draw into their service fellowship all those who would become deaconesses.

One group of young women from the Protestant churches, led by the Rev. Lydia Prager, of Wurttemberg, a specialist in the field of vocation, has organized a semi-religious lay order that attempts to give its novitiates some of the close-knit values of a family or of a monastic establishment. The sisters of the order promise to center their lives on Christian worship, in the sacraments, and in joy over the Resurrection; they wear a ring with Byzantine Christian symbols (their wedding ring) as their only distinctive emblem; and they live in homes set apart as are deaconess homes. They are, however, employed in secular occupations during the day; come to their home at evening, and give their spare time to whatever service they can among others in their community. They are now planning to establish from their own money several homes for the order, schools for needy children, and homes for the aged. This lay order of working women is known as the "Order of Irenenring," named from an eighth century Roman empress who was canonized by the Orthodox Church because of her benevolences.

These 9,000,000 German women are but a fraction of the postwar sufferers from the recent insane struggle. There are millions, many millions, of family-less and homeless women in every nation that engaged in the conflict. Here are the real war victims who should organize in every nation a world-wide "peace crusade" to banish war—the destroyer of their hopes and possibilities — from off the earth. They can never do it as "auxiliaries" of war-mongering veterans groups, conditioned by state and war departments to follow their line.

The international women victims of man's warfare need a Lydia Prager to head their peace crusade!

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Getting A Kick Out Of Life

With the permission of Mrs. William L. Stidger, Zions Herald will continue to print the "Kicks" which Dr. Stidger wrote before his death last August 7th.

I was talking with Dr. Joseph Sizoo, one of the nation's truly great preachers, several years ago when he was in New York City and he told me a story which I think has a word to say to all of us in helping us to get the most out of life and to contribute the most to life.

Among the Omaha Indians during the frontier days there was an unusual custom. If an Indian of that tribe was to leave the tribe for as much as a two week period, on the night before his departure he was summoned to sit with the chiefs of his tribe around a sacred ceremonial campfire.

Just before the fire fell back into gray ashes he would be asked to stand with his back silhouetted against the firelight of the dying

ie and before the chiefs, pray this prayer: Great Spirit, help me never to judge anyer until I have walked two weeks in his ccasins."

That is a great spirit for American life for all of us personally. It immediately inded me of a visit I once made to Mrs. quin Miller on the Heights overlooking kland, Cal., and the bay region. There great poet Joaquin Miller had built his que shrine and written his immortal ms.

One day in the very room in which he had tten a certain poem his wife read it to me:

"In men whom men condemn as ill
I find so much of goodness still;
In men whom men pronounce divine
I find so much of sin and blot;
I hesitate to draw the line
Between the two where God has not."

nen the poet was in his sixties he changed last two lines to:

"I do not dare to draw the line
Between the two where God has not."

rges Federation Stand Firm

PORTLAND, Ore. (RNS)—Methodist Bishop rald Kennedy of the Portland Area called the Methodist Federation for Social Acn, unofficial organization, neither to "reat, apologize or play safe" in the face of ticism recently leveled at it by *Reader's gest* writer Stanley High.

Bishop Kennedy, addressing the Portland apter of the Federation as guest speaker, d: "If any one suggests that Protestantism s become a pink fringe and Catholicism sn't, let him get a list of what the Popes ve been saying in the past 30 years on nomic matters."

When the church has been at its best it s always been under criticism, the bishop clared. "A vast number of people," he d, "are of the opinion the church is successful if it has no criticism; has enough oney to pay its bills and a calm, sweet, eaningless message for people who would t be bad anyway, and represents to the tablished interests of the community someing that will never have to be questioned."

For the past 60 years, he said, the epithet Communist" has been hurled by those favorg the status quo, against any movement at would change the economic system.

"Christianity will never adjust itself enrely to the status quo," he said. "There ill always be something to upset the comrtable people. If you can sit side by side ith social evils and not be concerned with ything but the inner spirit, you can be a uddhist, but not a Christian."

Both Mr. High and John T. Flynn, who his book, "The Road Ahead," attacked aders of the Federal Council of Churches, ave done the church a great service, Bishp Kennedy said. "For the first time in a ng while, they have indicated maybe the church is a vital influence, and some people are a little frightened about it."

Instead of spending "nine-tenths of the time adopting resolutions declaring we aren't Communists," Methodists should turn themselves to constructive actions, leaving the critics to maintain the defensive, he urged.

Reminding his audience that one of the fundamental tenets of Methodism is freedom of speech, he concluded: "We reaffirm the right and duty of the church to speak prophetically on any question that affects human lives; it must be preserved by all means."

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Boston Area Calendar

May 24-28 — Central New York Conference, Canandaigua, New York.

May 24-28 — Newark Conference, Park Church, Bloomfield, New Jersey.

May 31-June 4 — New England Southern Conference, New London, Conn.

May 31-June 4 — Genesee Conference, Grace Church, Rochester, New York.

June 1 — Woman's Day at Rolling Ridge.

June 3 — Vacation Church School Institute, First Baptist Church, Boston.

June 7-11 — New England Conference, Boston University, Boston, Mass.

June 15-22 — Northeastern Jurisdiction W.S.C.S. School of Missions and Christian Service, Syracuse University, Syracuse, N.Y.

June 18-24 — Young People's Institute, Rolling Ridge, North Andover, Mass.

June 23-25 — College Students Weekend Conference, Camp Aldersgate, No. Scituate, R. I.

June 25 — July 1 — Senior Youth Institute, Rolling Ridge.

June 25 — July 8 — M. Y. F. Assembly, Camp Aldersgate.

June 25 — July 22 — Mt. Holyoke Institute on the United Nations, So. Hadley, Mass.

July 2-8 — Conference Youth Assembly, Rolling Ridge.

July 2-8 — M. Y. F. Institute, Camp Aldersgate.

July 9-15 — Intermediate Camp, Rolling Ridge.

July 9-15 — M. Y. F. Institute, Camp Aldersgate.

July 12-21 — Northfield Conference of Religious Education, Northfield, Mass.

July 16-22 — Senior Youth Institute, Rolling Ridge.

July 16-22 — Christian Adventure Camp for Intermediates, Camp Aldersgate.

July 23-29 — Intermediate Camp, Rolling Ridge.

July 23-29 — Christian Adventure Camp for Intermediates, Camp Aldersgate.

July 30 — August 5 — Christian Adventure camp for Intermediates, Camp Aldersgate.

July 30—August 5 — Senior Youth Institute, Rolling Ridge.

August 5-6 — Young Adult Assembly, Camp Aldersgate.

August 10-17 — Intermediate Camp, Laurel Park, Northampton, Mass.

August 11-13 — Woman's Society Weekend, Camp Aldersgate.

August 13-19 — Intermediate Camp, Rolling Ridge.

August 19-27 — Christian Life Institute, Laurel Park.

August 20-26 — Senior Youth Institute, Rolling Ridge.

August 27-31 — Older Adult Conference, Rolling Ridge.

Sept. 1-4 — Young Adult Conference, Rolling Ridge.

Who Does Your Thinking ?

Is it your favorite radio commentator —

Is it your favorite daily paper —

Is it the mood of the moment —

Is it the local gossip —

Is it propaganda —

At a time like this when war is again rumored, we believe that America needs balance in its reading and thinking. National hysteria and international fear of war needs the counter-balance of sturdy, independent, religious thought and action. ZIONS HERALD has a distinct role to play in its weekly presentation of news and interpretation of news from the Christian standpoint.

BEFORE SUMMER COMES, join in an effort to expand the circulation of ZIONS HERALD in your church. Club rates mean a financial saving to you and to your friends. You can enjoy the club rate — why not? Write today for information.

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